

A JOURNAL OF PRACTICAL REFORM, DEVOTED TO THE ELEVATION OF HUMANITY IN THIS LIFE, AND A SEARCH FOR THE EVIDENCES OF LIFE BEYOND.

VOL. IX. | J. J. OWEN, EDITOR AND MANAGER, Flood Building, Market Street. | SAN FRANCISCO, CAL., SATURDAY, SEPTEMBER 21, 1889. | TERMS (In Advance): $2.50 per annum; $1.25 for six months. | NO. 10.

CONTENTS:

GEMS OF THOUGHT.

The best becomes a man which he is by Nature intended to perform.

He who does not engage in the quarrels of others will have few of his own.

Train yourself to unselfishness in what the wortd pleases to call little things.—*E. E. Hale.*

That man that doth not know those things which are of necessity for him to know, is but an ignorant man, whatever he may know besides.—*Tillotson.*

What is it to be wise? 'Tis but to know
How little can be known;
To see all others' faults
And feel our own.
—*Memphis Appeal.*

Of natural duties, we affirm that in authority they are higher than law; in time, older than creation; in worth, more valuable than the universe.—*Horsley.*

It is more honorable to the head, as well as to the heart, to be misled by our eagerness in the pursuit of truth, than to be safe from blundering by contempt of it.

There are few mortals so insensible that their affections cannot be gained by mildness, their confidence by sincerity, their hatred by scorn and neglect.—*Zimmerman.*

"They be happy, the happiest of their kind,
Whom gentle stars unite in one fate
Their hearts, their fortunes, and their beings blend."

We would willingly have others perfect, and yet we amend not our own faults. And thus it appeareth how seldom we weigh our neighbor in the same balance with ourselves.—*Thomas 'a Kempis.*

"I expect to pass through this world but once; any good thing, therefore, that I can do, or any kindness I can show to a human being, let me do it *now*. Let me not neglect or defer it, for I shall not pass this way again.

I HONOR the man who is ready to sink
Half his present repute for the freedom to think,
And when he has thought, be his cause strong or weak,
Will risk t'other half for the freedom to speak,
Caring not for what vengeance the mob has in store,
Let that mob be the upper ten thousand or more.
—*James Russell Lowell.*

A man is his own best kingdom. But self-control, this truest and greatest monarchy, rarely come by inheritance. Every one of us must conquer himself; and we may do so if we take conscience for our guide and general.—*Sir John Lubbock.*

Struggle, earnest, deadly struggle, is the universal, indispensable law of the soul's advancement. He who has never labored at the all but hopeless difficulty of self-conquest knows and cares naught about the mortal pangs of human weakness.—*P. C. Mozoomdar.*

Not a blade of grass but has a story to tell, not a heart but has its romance, not a life which does not hide a secret which is either its thorn or its spur. Everywhere grief, hope, comedy, tragedy. Even under the petrifaction of old age, as in the twisted forms of fossils, we may discover the agitations and tortures of youth.—*Amiel.*

HEAVEN AND HELL.

What and where are They as Taught by the Angel Isthael.

]Through Helen M. Walton, Wisdom Circle, August 30, 1889.]

FRIENDS AND PUPILS: Can there be any specified place of Heaven or Hell in the here or the hereafter, when there is no fixed place of Deity but dwells everywhere, and according to the law of divine correspondence, this world of the present is but a modified form of the world of the past, because the visible in all things is but the expression of the invisible in the universe, hence the other world so-called, must of necessity be in more perfect form, yet subject to the same law, and all entering are bound by the same office, while none entering or inhabiting that condition could have reached there without passing through the grave, shedding the mortal body, thereby putting on spirit or immortal matter. Yet, what is spirit but sublimated matter, and what is soul but the ethereal essence of spirit? Thus body, spirit, soul, are the triplex unity, man; combining in one intelligence the whole being entirely outside the law of penalty, or punishment after death.

The past teachers preached a real fire, a visible flame of consuming, into which all souls after death were cast to writhe in more than mortal agony forever, holding the sinner to endless pain. True, Calvin and Luther did improve a little on this theory by offering an atonement at *extremis*, just as if the soul or spirit were of mortal texture and corporeal substance, and could be punished, while a later orthodoxy mortifies that belief by a representative torment suffered by the likeness of a man in a wholesale atonement, in a wholesale repentance and final justification promised when the penalty of the sinner shall be paid by the suffering of a what they call a loving, tender and compassionate God, whose omnipresence takes cognizance of all the suffering of his son, yet whose justice demands the sacrifice and glories in its fulfillment.

How can this be true, since spirit is not actual substance? Body is not spirit, is not soul; each must fulfill its own law, all subject to a higher intelligence that cannot be measured but by its own divine selfhood, the result of this intelligence can be bounded, but never its source, nor by any stretch of human or divine mandate can a soul be made to suffer pangs, penalties, love or joy outside its own inherent law. Hence all the hells that could be crowded into universal space would fall harmlessly on an intelligence that takes its rise in the one great fountain of light and life, whose force finds its way back again when its work is finished, its purpose accomplished, being in no way subject to the law of any more than a dead body to corporeal pain.

It is a solemn fact potent to all thinkers and divine revelators, that the identity called man is composed of three parts, body, spirit and soul, each having its own office distinct, yet each mortal an epitome of the great whole. The physical body lives its earth life as a part of its nature, performs its functions as such, dies, is decomposed, having no ressurection, is the property of the earth in future gases, vegetation, enters into new life in disintegreted particles, benefits its kind with its own crude material, its finer essences being removed by death to create the spirit, all that was of earth returning to its congenial element, finds its place, while the impalpable spirit rises in the atmosphere as a part of the intangible life of itself. Its elements conjoined make the visible covering a house of the invisible soul, whose chemical essences becoming more rarified by the change, is by the soul shed again, as was the body, as a garment, yet, having no relations with its atoms, after a while dissolves into congenial conditions of space into nothing, leaving its immortal guest to mingle again with its divine origin. The soul, then being no more a life of a part, but a part of a great whole, whose dwelling is in the supernal realms of eternal day, adding nothing to the great universe of souls, and taking nothing away when projected into mortal life but its own perfect individuality, dwells in soul life for space among the supreme, all-creating, self-existing presence of the great Over-soul, of which men know so little and prate so much.

There can be no personal form or individuality in the infinite beatific whole, the soul of souls, whose essence pervades all life. Every particle of matter is in the molecule as well as the mountain, in the speck as in the volcano, in the tiny mouth as in the everlasting hills, in the depth of water as in the vasty ocean. Therefore, wherever is most of all this glorified power, there is Heaven, whether around, above, below, without, within, wherever this most confluent all shall obtain its own indivisable selfhood, there its kingdom, and is most potent in our very midst, and its living, breathing expression is all around in a great wave of goodness, virtue, religion, justice, civilization, wisdom and knowledge, in one grand affluence of love to all mankind. And such of the human race, as by culture, intelligence, natural goodness and spirituality, are subject of its influence, whose deeds in the direction of good entitle them to its grace, each striving for light and peace, whether living, or as you say, dead, adds something to the Heaven in which th y dwell.

Side by side traveling, body, spirit, soul, each in distinct entities, having functions complete in the whole, are the inmates of hell, wherever it may be. These, after death, so-called, the flexible spirit gripes and struggles for the light, while the kingly soul struggles to be freed from its tabernacle of night, as the spirit once mourned in its house of clay and trying to free ifself roams untouched by the surroundings, yet hoping for release. The soul, electing itself cut off, hell sheds the spirit by virtue of its soul office, mounts the realm of supernal day, gains the place of souls, finds that supreme knowledge of which it is a part, and in decade of time, is projected on a higher plane again, becomes a son of man, creates another spirit, another body, begins another earth life, and in a series of re-incarnations that go on continuously in their turn, producing each time a higher type, a more perfect entity, culminating at last in a glorified being, finds the sphere of the exalted angels, never losing individuality, always having its own attributes, self-existent, losing nothing, but gaining all, in each decade, only the memory of past existence giving at last the irrefragible whole. And this is immortality and the aspiration of every soul.

Wherever the condition of crime, ignorance, superstition and poverty are jointly combined there is hell, and its penalty is physical suffering, moral blindness, and this from breaking the divine law of existence, whether broken by ignorance, it matters not. There is but one law, the same, and as evident as that if the finger be put in the fire it will be burned, and it is just so certain that punishment will ensue, and in this hour of religious growth, ignorance is inexcusable, and that intelligence is universal in the average of the race, while ignorance is the lesser element in civilized land is the exception. Hence, what is called knowledge, wisdom, science, religion or inspiration is so great a motor, so enlarged in its sphere, there can be no necessity for the condition of ignorance which is the father of crime, since the illimitable light of goodness, truth and justice is all around your world, knowing no particular locality or boundary, ever verging towards the best there is in man, ever teaching by its illuminations the human family, who will receive its knowledge. And this knowledge gives universal intelligence to the race, goodness and love. The atmosphere of continual growth is the one expression of Deity through the human whose instinctive movement compels development and produces moral health within and without, making the only heaven of the eternal years, which is in the midst of men, is the abode of the living and dead, while the angel hosts are the purified, the glorified, whether in the body or out of it, and this heaven is in the power of every human being to inherit, by virtue of the soul within that being.

These things being true, what need of priest, redeemer, or any ministration, since it is in the power of every body to beautify his spirit, and jointly to produce on your earth a perfect soul, immortal and spheric, thus forming a condition in which death might become unknown as a term or even an experience.

The place of hell is here on your earth as well as elsewhere, and makes the other great wave of human bondage. It is continual, ever flowing onward and around, with its deeds of awful depravity, its universal current of damnable wrong, and is as entirely the free choice of mortals as is the opposite, and these two states being but the conditions mortals make for themselves, and is the absolute choice, one or the other, of every human being. The wisest choose heaven, and are in it while alive, and after death the same, only more capable of its pure enjoyment. From putting off the body they find a greater progress possible.

The ignorant, benighted ones who choose the condition found in the corresponding wave, hell, whose constant flow is crime, whose continual ebb is wretchedness, darkness, its penalty death, or less of physical existence of the life germ. The spirit lingering and mingling with the living, a breathing, damning existence of crime and brutality, surging, seething onward, around, to its decadence, throwing its slimy, dark burden of souls on the human shore, to become subject to the vitalizing rays of the light of God by this kindly office of Deity, the benighted being becomes enlightened, brought into the knowledge of the truth, and is permitted to join the throng of the reincarnated, whose travel is still onward, beyond all mortal imaginings or desires.

Thus race succeeds race, immortals succeed mortals, the eternal the ternal, the infinite the finite throughout the kingdoms of unceasing progress and universal space, whose entity is but one being, that being the great whole whose sublime essence pervades every atom of life, is the residence of all planets, the ensphere of the spheres whose human planetary system is the whole human family on earth, heaven or spheres, and yet men talk about God, heaven, hell and the soul as of the weather or the tides; as if man could at all comprehend the incomprehendible or ever understand or know the infinite mind, or could look on the awful beatitude of a circle of revolving stars, are so terrible as to consume the very planets at will, and so far that archangels see not, yet so near as to be within, and a part of whose irrifragible essence in every human soul, which must by virtue of its selfhood be obedient to its own sovereign intelligence.

If this be true, and who says it is not, and is the revelation of a great soul to a lesser one, how is it possible that the sublimated essence of the comprehensive whole could so lose sight of its own attributes and altitudes as to disintegrate or destroy, punish, consume for a longer or shorter period, its own self? Then how more than preposterous for mortals to try to measure the vastness of a boundless whole, or dare to appoint to destruction the soul of man, or to suppose its author would destroy the planet earth and a million planets in its anger, or leave its sun to roll supreme in orbitless evolution, unable to project other planets in its centennial cycles of time, or should the visible sun at command of its invisible center-sun, the Deity, cause its functions to diverge from its orbit, become dark instead of light, have no circumference, plunge headlong into space, become lost in the vastness of its immensity, or be extinguished forever.

This being the impossible, how could we suppose that there could ever come a time when man, who is but an earth planet in himself, an individual sphere thrown off from the infinite I Am of the universe would become extinct as to race, or that the heavens be rolled together as a scroll, or become anything in the work of ages by the law of evolution, but a paradise of peace, the continued habitations of mortals and angels whose crown of glory would be the absolute of all worlds in a future where ignorance and crime, evil and misery shall have no more a part, each one being taught by the higher law of compensation will become too wise for hell, too clean for crime, too loving for hate, too human for murder, too rich to steal, too good to curse, even the teachers of the past might be forgiven their corruptions and find a better understanding of what Heaven and Hell is, in the great economy of God's eternal government throughout all time.

The coming hours are open, yet pure and spotless, receptacles for whetever you may deposit there. Let us start up and live. Here come the moments that cannot be had again: some few may yet be filled with imperishable good.—*James Martineau.*

You will never find time for anything; if you want time you must make it.

Choke Damp.

[A correspondent of the St. Helena Star, referring to the case of the two young men who were recently asphyxiated at that place in a well, says:]

Dangers are more or less avoidable by knowing where to find them; evils are usually associated with possible concomitant good. Had the two young men whose melancholy fate has so recently awakened the sympathies of this community, known that carbonic acid gas, known among miners as "choke damp," was liable to form in deep holes in the ground, their knowledge might have saved them.

Where it is necessary to clean a well, or a wine tank, in which last fermentation may have generated this heavy, though perfectly transparent gas, its existence can be easily ascertained by a lighted candle or live chicken. If the one goes out, or the other dies, in the suspected situation, it is no place for a man till the fixed air has been freely agitated and mixed with atmosphere by the free use of water.

The concomitant good above named is found in the attention painful events call to their causes, and thereby warn avoidance of them. But in spite of all these warnings, through the newspapers and otherwise, hardly a week passes without hearing of the death of a fool from the use of kerosene in kindling a fire, or, what is worse, the loss of life by the inexcusable habit of parents allowing their children to amuse themselves with pistols and guns.

But in spite of all the caution it is possible to exercise, nay, sometimes in *consequence* of our caution, we add to the surroundings that endanger us, and compel the admission that, "There's a divinity that shapes our ends, rough-hew them how we will."

Dean Clark in Santa Cruz.

EDITOR OF GOLDEN GATE:

We Santa Cruzans have had quite a treat in the lectures given us by Dr. Dean Clark on Sunday last, morning and evening; although coming at an unpropitious time, when all was gay and exciting outside, we had very fair audiences, and the Doctor's efforts were a pleasure and a surprise. His progressive ideas, so eloquently, logically and convincingly expressed, more than pleased those who had the pleasure of listening to his inspired utterances, and an effort will be made to make provision to retain him, with what measure of success remains to be seen. While our Society has crystallized into an incorporation, no munificent benefactions have as yet been bestowed, and most of us belong to that class of individuals who have taken heed to the injunction "lay not up for yourselves treasures on earth," etc. Therefore all depends. He is announced to lecture on Friday evening this week on the subject of the "Teachings of Christ, and the plan of Edward Bellamy," a subject just now engrossing the minds of some of the greatest on earth.

Yours for the truth,
W. H. BAXTER.

SANTA CRUZ, Sept. 9th, 1889.

The highest achievement of charity is to love our enemies, but to bear cheerfully with our neighbors' failings is scarcely an inferior grace. It is easy enough to love those who are agreeable and obliging, —what fly is not attracted by sugar and honey? But to love one who is cross, perverse, tiresome, is as unpleasant a process as chewing pills. Nevertheless, this is the real touchstone of brotherly love. The best way of practicing it is to put ourselves in the place of him who tries us, and see how we would wish him to treat us if we had his defects. We must put ourselves in the place of buyer when we sell, and seller when we buy, if we want to deal fairly.—*Francis De Sales.*

It is a great art in the Christian life to learn to be silent. Under oppositions, rebukes, injuries, still to be silent. It is better to say nothing than speak in an excited or angry manner, even if the occasion should seem to justify a degree of anger. By remaining silent, the mind is enabled to collect itself, aud to call upon God in secret aspirations of prayer. And thus you will speak to the honor of your holy profession, as well as to the good of those who have injured you, when you speak from God.—*T. C. Upham.*

[Written for the Golden Gate.]

Does Spiritualism Exercise a Sufficient Power of Moral Restraint.

BY DR. DEAN CLARKE.

The above question has no doubt frequently been pressed upon the attention of all the advocates and defenders of Modern Spiritualism by their own cogitations, as well as the counter aspirations of its enemies. In the early days of his public career, the writer gave utterance to his views in an article published in the *Banner of Light* under the title "SPIRITUALISM AS A REFORMATORY POWER," which has met with quite general approbation, and called forth from the distinguished reformer, Henry C. Wright, the encomium: "It is the best definition and syllogism of Spiritualism I have ever seen." Perhaps the writer cannot do better to-day than to quote from that article some of its most pertinent points to aid his present purpose.

"Unquestionably the great purpose of the present dispensation of Spiritual gifts and teachings is to correct the errors, *right* the wrongs, and purify the lives of mankind. It comes as did John the Baptist, saying, '*Repent ye*, for the kingdom of heaven is at hand.' It comes as the true physician 'for the healing of the nations,' and begins its treatment by trying to remove the causes of human ills. It analyzes all conditions, probes every wound, and applies its panacea as a *specific* to every disorder. It seeks first to purify the fountain, then remove the obstructions that have impeded and turned aside the stream of life. It lays the axe of *truth* at the root of the tree of error, and with sturdy strokes, extirpates the Upas that has spread its malaria through the world.

"It comes as a destroying angel with its besom of death, to sweep away oppression, slavery, vice, and *all* forms of injustice, and to prepare the soil of human hearts for the production of the tree of liberty, the plant of virtue, the flower of love, and the fruit of wisdom. It comes as the Savior of mankind by teaching them *how to live* in harmony with Nature's laws, so as to escape the penalties of violation *which are inevitable.*

"It comes as 'the Judge of the world,' to weigh in the balance of justice all human laws, customs, institutions, policies and creeds, and 'separating the sheep from the goats,' (truths from errors, good from evil), it says to the former: 'Come, ye blessed of my Father, inherit the kingdom prepared for you,' in the human soul; and to the latter, 'Depart from me, ye cursed, into everlasting fire (destruction) prepared for the devil and his angels,' (for selfishness and the lusts of the flesh).

"It comes as the grandest reformatory power the world has ever known, and is in fact *the very soul of all reforms.* In politics, it demands patriotism, philanthrophy, impartial justice, *universal suffrage*, qualified by an *educational* and *moral* fitness, and it exacts a recognition of the unalienable rights of man, and of the higher laws of eternal justice predicated upon the universal brotherhood of mankind. In religion it requires *spirit devotion*, not formal worship; *practical living*, not hypocritical pretense; real *possession*, not false profession; genuine *goodness*, not imputed righteousness: SELF-ABNEGATION instead of sectarian exclusiveness, *self*-righteousness and *self*-love. It teaches the sacrifice of animal selfishness, not '*vicarious* atonement,' as the 'saving grace' for individual purification, and as the only acceptable offering on the altar of spiritual aspiration.

"Its methods of reform are not appeals to human selfishness, nor to man's fears of an angry God, a vindictive devil, nor an eternal hell. It does not endeavor to make mankind better by *threats*, bribes nor flattery, but by appeals to their *spiritual* nature, to their love of *truth*, *virtue*, *honor*, and all that is noble and beautiful, seeks to 'overcome evil with good,' to subject the animal to the spiritual, and asks us to *do* right, because *'tis right* and *Godlike*; not because it is expedient and politic.

"It teaches that to *do good to others* is to do it most effectually to ourselves; and by every principle of its philosophy it inculcates *morality*, *honesty*, *justice*, *temperance*, in *all things*, and *purity* of *thought* and *righteousness* in *actions*.

"And by its divine ministrations, its angelic inspirations, it stimulates the growth of spirituality, the main-spring and motive power of all reformatory effort. It works as God ever works, from within outward, and its leaven of *truth* and *love shall yet leaven the whole lump* for the fiat of Omnipotent Wisdom hath *decreed it.*"

Such was the belief and the inspiration of the writer twenty years ago, and such is still his conviction as to the intrinsic power and ultimate purpose of the present Spiritual Dispensation. But the ardor of youthful hope and expectation as to the Kingdom of Heaven being "at hand," except in a few souls, is tempered by a profounder knowledge of human nature, and moderated by the philosophy of history to an expectance of but a slow growth toward divinity.

At first view it seems to most people, that a knowledge of the fact that some of our spirit friends are constantly with us to see not only our every act, but even our sacred thoughts, would almost wholly prevent believers from the commission of evil deeds. And when to that fact is added the emphatic teaching of all intelligent spirits, that the law of compensation and retribution, expressed in scripture language, "Whoso doeth wrong shall suffer for the wrong he hath done;" "As ye sow so shall ye also reap," etc., is absolutely sure of fulfillment in a condition of mental hell, a state of misery faintly symbolized by Dante's "Inferno," it would seem that no system of belief or teaching could possibly afford greater restraints upon evil doing.

The writer once thought that all who sincerely believed in Spiritualism must of necessity be honest, upright, noble people, but sad experience and extensive observation have taught him that "for ways that are dark and tricks that are devilish," some Spiritualists can even discount "the heathen Chinee." Twice has he been swindled and robbed of all his hard earned means of support—the small savings of meager compensation laid by for "a rainy day," and for support during "often infirmities," by a self-denying economy almost parsimonious — and in both instances by influential and leading Spiritualists (?)!

"'Tis true 'tis pity, and pity 'tis, 'tis true," that the writer's unfortunate experience is not a solitary one More than one. "Uriah Heap" has made himself conspicuous in our public work, and betrayed every public and private trust with no apparent compunction of conscience. In the light of such painful facts, is there not a pertinency in the question heading this article, and is it not a question for most serious reflection on the part of all conscientious Spiritualists? Deeds like these on the part of believers in the vicarious atonement, where "Jesus died and paid it all, all the debt we owe," do not seem so incongruous, even if they are not more excusable, as when done by prominent Spiritualists in the full face of their spirit friends, and of the philosophy which they fully understand and are ready at teaching. Where is the fault, and what is the remedy for this unhappy condition of things?

Certainly there is no higher code of morality known to mortals than that taught by Spiritualism. If any ism ever taught can restrain the selfish, sensual and devilish actions of men, it would seem that Spiritualism, with its assurance of no forgiveness for sin, no proxy atonement, and the absolute certainty of misery for the consequence of evil thoughts and deeds, ought to be *par excellence*, the greatest possible barrier, so far at least, as *fear* can be. And, what is greater, its appeal to the moral and spiritual nature is not outdone so far as theory goes, by any religious system extant. It cannot then, be the fault of the philosophy, which neither teaches nor tolerates wrong. What *is* the matter, then? Largely, of course, the fault is in the undevelopment of human nature which makes men common sinners whatever their belief or theory. But aside from common human depravity, the writer feels assured that not enough stress has been given by its teachers to the ethical and spiritual side of Spiritualism. It has appealed disproportionately to the perceptive and intellectual faculties as a phenomena and a science, and not sufficiently to the moral nature as an ethical guide of life. Both spirits and Spiritualists have been prone to dwell in thought and speech upon the ecstatic joys and inexpressible beauties of "the Summerland," and to spend all their time and thought in "sweet communion" with loved ones (or those pretending to be) while overlooking the miseries of this world and the hells of the next caused by human wickedness. Right here is the reason that the advanced teachers of Spiritualism deplore the phenomenal craze which keeps so many Spiritualists in the kindergarten of our movement year after year with no apparent mental or spiritual growth. Phenomena is a *sine qua non* as a foundation, as the alphabet, and we would not have less, but *more* of it, but when it becomes not only the Alpha but the Omega of a devotee's thought, to the exclusion of the higher teachings of higher spirits than those who principally produce sensuous phenomena, it becomes "a stumbling block" and a hamper, instead of a helper to individual development. In evidence of this truth, it will be found that the culprits who have most disgraced our cause, as a rule, are surely Spiritists or phenomenalists.

The writer well understands that in the natural order of evolution, the phenomenal and doctrinal phases of the movement are first in order. Proselytism by facts, reason and science is first, but reformation and spiritualization of those who believe, is next in order, and by far the most important. Mark these words. It is all the greater damnation to *know* the right and then to *do* the wrong. If Spiritualism does not make mankind better, it either fails of its true mission or there is something lacking in doctrine or mode of teaching.

We must accept the rule that, "A tree shall be known by its fruits," and can only say in excuse for the bad conduct of numerous delinquents of our following, that it is yet but Spring-time and the fruit of Spiritualism is not ripened. We who cultivate the soil must not depend solely upon spirits to give the increase, nor to improve the quality of the fruit. Much depends upon the kind of fertilizing we impart, and our method of pruning. By both precept and example we should show the way of right living to evil doers; then when they are incorrigible, it is the duty of all honest and honorable Spiritualists to give them the discipline of social ostracism—expose their villainy to protect the public, then "let them severely alone." Refuse to associate with them, or to tolerate their contaminating or polluting presence, publicly and privately, and let them feel the sting of public scorn till the sting of conscience shall do its perfect work in awaking their dormant moral sensibilities and bring them to repentance for their selfish misdeeds.

For good and true Spiritualists to fellowship uurebukingly those who disgrace the name, and use it and the position given them, as the means of deceiving and swindling their unfortunate associates, is to encourage them in their nefarious work and to compromise their own standing in good society where the rule is, "A man is known by the company he keeps."

The plea for charity is not ealled for till these wicked deceivers show "fruit meet for repentance," but justice requires such a form of discipline as their calloused souls must have, both as a restraint and a corrective, and exclusion from fellowship and banishment from self-respecting society, where they will find no exercise for their predatory propensities, but where conscience and accusing spirits shall become the Nemesis of avenging justice, and the "means of grace" for their ultimate salvation seem to the writer to be the thing required, and the imperative duty of all true Spiritualists to administer.

[Written for the Golden Gate.]

The Sin of Slavery.

BY ALONZO.

According to the biblical legend, work was originally inflicted on man as a curse for some undefined criminality vaguely hinted at under the symbol of eating forbidden fruit. While there is every reason to believe that activity is a necessity of existence, and that human beings, as everything else, are created to work, yet there are a great many ways of working, and there is a vast difference between artistic constructive labor which brings its legitimate reward in happiness to the worker and others, and stupid, monotonous slavery, for no reward but destitution and rags. Th crying sin of the present so-called civilization is over work—base, ignoble servitude to passions that can never be satisfied; vain pursuit of phantoms and illusions of untrained imaginations.

Two hours' labor a day, with modern labor-saving machinery and intelligent organization, would satisfy all the material wants of society much better than they can be satisfied under existing conditions, yet we see the great masses of the people scheming with knitted brows, or struggling, sweating and surging, and listen to the din and racket and roar of labor sixteen hours a day, and then half of them don't get a living at all any better than animals, and those who do get enough are not satisfied and never can be, because they don't know how to live. And from press, pulpit and platform, the people are lashed and goaded on to the suicidal strife. They are taught that the only object of life is to work like slaves, or scheme and cheat to get material wealth, and then work to compete with one another in the vulgar display of it.

The majority of people don't enjoy what they possess at all—they never think about that—they merely grasp for everything they see anybody else get, just like a lot of children plucking flowers, to see who can get the most—not enjoying them but destroying them. The origin of the faith in mere stupid slavery and the love of it for its own sake, is traceable directly back to the barbarism of Europe, where for ages men have been trained that the only object of life was to work to support kings, priests, landlords and standing armies, and any one who was not useful for this service, was of no use to live. To question the right of these hordes of idle consumers to be supported off the fruits of productive industry was heresy unpardonable. The same ideas still prevail to a great extent, a hereditary legacy of ignorance descended on the children of a half or wholly savage ancestry.

In tracing the evil of over-work to its primary producing causes, we find them deep-seated. The basis is in the undeveloped condition of humanity, their ignorance of law and truth, social and spiritual, and their unwillingness to be just with one another. Material wealth is made the end and object of existence, and selfishness of the low and animal order the inspiring motive. The extreme poverty, over-work and destitution of the poor is due first to a mal-adjustment in the social system, by which those who are rich are enabled to tax rent and interest on the rest of the community, thus virtually giving the rich the privilege of being supported from the labors of the poor without making any return. The abolition of rent and interest by a changed land tenure, and changed financial administration, would go a great way to abolishing involuntary material poverty; but this is not all that is necessary, for we find that those who are rich are in reality little better than those who are poor.

Material poverty is only the external expression of mental and spiritual poverty. The slavery of fashion and the spirit of antagonism must be eradicated out of men's minds. People must learn the use of things, and not their abuse; they must learn to enjoy things in themselves. Now they don't enjoy things in themselves for any use or beauty or comfort that they yield, but they grasp at things more for the mere sake of possession and show of superiority over other people. The root of the whole evil is the crazy spirit of antagonism which makes people seek pleasure in over-reaching one another, in trying to grasp material things away from one another, and establish a false and brutal superiority.

The possession of material things is a false basis of superiority; the only true and real and lasting superiority consists in possession of faculties of mind and character. The spirit which incites people to over-reach one another, is a blind animal force, the same which inspires brutes to fight and destroy one another. True and lasting happiness or superiority can never be established in this way, because the spirit which animates this action is a destructive, hell-bound spirit of antagonism which inevitably consumes and destroys the bodies of those that harbor it and live in its atmosphere. It is a sort of self-generating curse which holds those under its influence in miserable slavery, whether they be rich or poor.

The physical bodies of those who have become habituated to unceasing mechanical drudgery, become fossilized or mummified into such a condition that they can't develop any higher human faculties, and are practically unfit for anything else but slaves. The physical bodies of those who don't work at useful labor, but devote themselves to selfish indulgences, become corrupted into the animal expression of that selfishness, so that they are impenetrable to the emotions of a truer humanity, wholly unconscious of the nobler life that is dormant within. The effect of the regenerating spiritual forces which are now impugning on the mind-atmosphere of this world, will be to drive to insanity or imbecility those who will persist in this selfish brutality, or else open up their structures to a different ideal of life.

The present physical bodies of mankind in their disease and depravity are moving sepulchres in which their souls are buried. Humanity here is really in the *pupæ* or chrysalis stage of existence. The human grub is encased bodily and mentally in a spiritual web of animalism, through which he cannot feel or realize any conception of the emotions which glow in living flame; the sensations which flow in living currents through the elastic spiritual structures of the Emancipated Man. But "the resurrection weaves within the pall;" the srtuctures of animalism will be consumed as food to nourish the inner humanity which already stirs in its shell, just as the meat of the seed is consumed to nourish the germinating sprout. The Spirit of Truth, the soul and life essence of all being is the vital force which enables the emerging humanity to assimilate all grosser elements to its ultimate upbuilding.

The present generation, brought up under the influence of the public schools, are becoming rapidly more sensitive and spiritual, and less adapted for mere mechanical slavery, while dogmatic theological superstitions cease any longer to terrify them, or make any impression but that of contempt on their minds. The world-wide movement in favor of an eight hour day for labor, is a certain indication that the world at large is awaking to a feeling that men were not created merely to be material slaves like beasts of burden. When men learn that they can only free themselves from tyranny and slavery by freeing themselves from the ignorance and animalism that causes them, their progress will be swift. The people of the world now grovel in animalism, and crush one another like beasts in their insensate selfishness, while over the scene hovers the darkness of political and theological superstition evolved out of the past barbarism of the race. There is hardly a custom, fashion or law of the present society which has ony form, foundation in truth or principle. They have come up unconsciously out of barbarism as brush grows up in a swamp. Seekers after truth, those who will be fitted for members of a New Civilization, must divest themselves of all opinions on any subject, no matter how ancient or respectable, which will not fit into the construction of a society where the good of each will be the concern of all.

I have not time in this short epistle, to throw much light on, or explain at length, the methods and processes of the evolutionary forces which are ceaselessly, slently and irresistibly working for the emancipation of humanity from material and mental slavery, but I will say, by way of warning, that those ignorant and selfish people who are trying to obstruct the operations of these forces and to antagonize the mediums for their transmission, are putting themselves on very dangerous ground, and in a position which will inevitably bring them deep and painful humiliation. The best thing they can do is to seek the light of a better life, for they are the ones who need it most.

ADVERTISEMENTS.

The Fauntleroy,

No. 105 Stockton Street, San Francisco,

(Formerly known as the Howard Block.)

Having been thoroughly refitted throughout, offers a large number of

Elegant, Sunny Rooms, in Suit. or Single, Furnished or Unfurnished.

Visitors from the country will find here a pleasant, home-like resort.

MONEY made easy Manufacturing Rubber Stamps. Send for Price List of Outfits, to J. F. W. Dorman, No. 217 East German Street, Baltimore, Maryland, U. S. A.

ADVERTISEMENTS.

THE NEW

SPIRITUALIST : COLONY

---OF---

SUMMERLAND!

LOCATED FIVE MILES BELOW THE CITY OF SANTA BARBARA.

The Finest Scenery and Fairest Climate on the Globe.

Building Progressing Rapidly.

It has long been the desire of many Spiritualists that a Spiritualist Colony, or place of pleasurable and educational resort, might be located at some convenient point on this Coast—a place where the Spiritualists of the world could meet and establish permanent homes, and enjoy all the advantages, not only of our "glorious climate," but of the social and spiritual communion that such association of Spiritualists would insure.

Summerland offers all the advantages for such a colony, located as it is upon the seashore, in the unequaled climate of Santa Barbara, and but five miles from that most beautiful city, a spot overlooking the ocean, extending even to its silvered shore, with a background of mountains, which forms a shelter from the north winds, insuring what that country has the reputation of enjoying—the most equable climate in the world. It is located on the Southern Pacific Railroad, now completed between Santa Barbara and Los Angeles, and on what in the near future will be the main line of that road.

The site constitutes a part of what is known as the Ortego Rancho, owned by H. L. Williams. It faces the south and ocean, gently sloping to the latter, where as fine bathing ground exists as can be found on this Coast. A fine beach drive extends to and beyond the city of Santa Barbara. Back, and two and a half miles to the north, extends the Santa Inez range of mountains, forming a beautiful and picturesque back-ground. A most beautiful view of the mountains, islands, ocean, and along the coast, is had from all parts of the site. The soil is of the very best. Pure spring water is distributed over the entire tract from an unfailing source, having a pressure of two hundred feet head.

The size of single lots is 25x60 feet, or 25x120 feet for a double lot, the latter fronting on a fine wide avenue, with a narrow street in the rear. Price of single lots, $30.00, $2.50 of which is donated to the Colony. By uniting four lots—price $120—a frontage of 50 feet by 120 feet deep is obtained, giving one a very commodious building site, with quite ample grounds for flowers, etc., securing a front and rear entrance.

The object of this Colony is to

ADVANCE THE CAUSE OF SPIRITUALISM,

And not to make money selling lots, as the price received does not equal the price adjoining land was sold for by the acre, said lands not being as good.

The government of the Colony will be by its inhabitants the same as other towns and cities. A prohibitory liquor clause is in every deed. Title to property unquestionable.

Orders for lots in Summerland will be received, entered and selected by the undersigned where parties can not be present to select for themselves, with the privilege of exchanging for others without cost (other than recording fee) if they prefer them when they visit the ground.

Reference: Commercial Bank, Santa Barbara.

Send for plat of the town, and for further information, to

ALBERT MORTON, Agent.

210 Stockton Street, San Francisco, or

H. L. WILLIAMS, Prop'r.

SANTA BARBARA, CAL.

[Written for the Golden Gate.]

Shadowy Musings.

BY JOHN WETHERBEE.

When I have any doubts as to my spiritual experiences, for I suppose every body has their ups and downs as to their ratiocinations, there are certain things, or remembrances, that return to me with force, that seem to say, "Wake up, John! don't be discouraged;" is there any other way for accounting for this, that and the other but by an invisible, or disembodied intelligence? I agree with the Rev. M. J. Savage, who says one fact, and one alone, of an intelligence that is present and active, and is not the intelligence of anyone present, settles it, and I think no intelligent, thoughtful person can doubt that statement, as intelligence proper is human. I do not mean the intelligence inate in atoms, where each knows its affinity, and thus precipitates thoughts into molecules, or visible matter. I do not mean the voiceless intelligence of animal life, its instinct so close to intelligence proper that it is hard to tell where one begins and the other leaves off, but intelligence, in its definite or intellectual sense is human, wholly and only human. There is an intelligence of a sort in the force of electricity; it knows enough to run on a conductor, and to avoid a glass or silk connection, and can in its blind action make the ticker tick, but when guided by a human being, the visible human operator knows when there is a human being at the other end of the wire, because the ticker says, "Buy a thousand barrels of oil," that is what I mean by invisible intelligence, and it seems to me to be from over the river, by an analogous process, and is just as human. The intelligence may be wise or silly, true or false; so it may be over the wires of the "Western Union," so that even a private cipher is needed for identification in important cases, but with it, or without it, there is no mistaking the fact of intelligence, that it is human and nothing else.

In beginning this fragment, I said "when I have any doubts," etc. I do not mean I ever do doubt in the basic sense; I sometimes doubt the practical character, or reliability of the intelligence. Distance, of time, instead of lending enchantment to the view, inclines to disenchant it; intelligence comes also that purports to be from a special departed friend, which could hardly be the case if he was the same person I knew when in the form. Spirits also do not do as they promise, I mean also they do not do for me what I would do for them if I were a spirit and they mortals, and I generally bring up with the idea that we do not know much of the dynamics of the subject yet, but will some day; but we know positively the simple fact that man doesn't die when his physical dissolution takes place, and I am, and have to be satisfied with that fact, and the mission of Spiritualism seems to be to teach that fact, and thereby reproduce again the foreworld of faith. So when I have the dumps, so to speak, a positive fact, like the following, of which I have many, always makes me sound on the basic fact of Spiritualism:

I took two slates that were new and clean, and tied them together, and without their going out of my hands or sight, laid them on the table, keeping my hands flat on them. The sun was shining brightly in the room, the medium, sitting opposite me, putting his two hands on top of mine, when the scratching of the bit of pencil under my hands and between the two slates was heard. Opening them, a message was found written on each inside face, from two departed friends that I knew, and the medium did not know. As the messages were general in character, I do not know whether they were written by those identical spirits, or not, but I do know two things, *one* that no human being in the form wrote them, and the *other*, that what was written was not mind reading, because beyond the knowledge of either medium or me; and that fact proves a future life, as much as if positively written by the parties whose names were signed to the messages. They may have come from the guides of the medium who read the names from my mind, but even that partial, or possible fraud, proves just the same, the basic fact of Spiritualism. This sitting led to another fact which always pleased me because it was so satisfactory. On my way home I met the late Epes Sargent, who was my friend and neighbor, and showed him the slates I had, and told him the circumstances, and he said he would go and see that medium, and he did. He called there a few days after for a sitting, and was not well received, the medium not being in a happy frame of mind. Sargent was entirely unknown to this medium, who was not inclined to give him a sitting. My friend was disappointed, but persuaded him, saying he lived out of town, and would like to try, even if nothing came, and the medium said, "Come up stairs, but I guess we won't get anything," and was almost uncivil. They sat at the same table *vis a vis* as I did, but Sargent had brought no slates as I did, but took one that was on the table as requested, and washed it clean at the sink, laid it on the table before him, putting his two hands flat upon it, the medium, as with me, putting his two hands on the top of Sargent's. Soon the writing was heard under the slates, *and before it was turned over so as to know what was written*, the medium jumped up and said, "You are Epes Sargent," and his brusqueness changed at once to obsequious civility, for the medium then knew he was with one of the distinguished *savants* of Modern Spiritualism, whom he did not know except by reputation. The slate was then turned over and read. It was a message to Epes Sargent and signed by his father's name.

It would seem that the medium knew what was on the then unexposed slate, for before it was exposed, he recognized the then stranger to him as Epes Sargent, so the writing must have left its tracks in the mind of the medium on its mechanical passage to the slate as a manifestation. That it was from an intelligence outside of the medium is beyond question, because he did not know Epes Sargent until the invisible outside influence had informed him of the fact, by writing on the slate, and evidently at the same time giving him the mental information. I consider this a very great pointer even to the dynamical part of this subject. The spirit knew it was Epes Sargent; of course he did, if it was his father, as it purported to be; but if it was not, and the information was obtained by the guide of the medium from Epes Sargent's mind, the proof is the same, for it proves beyond a shadow of doubt, that the guide was a personality distinct from the medinm, for if the medium had been a mind reader of the Bishop order, he was not able to read the fact or know the fact until an outside spirit had communicated the fact to him.

The circumstances and the inferences of this fact were always of interest to Epes Sargent, and in our interviews was often spoken of, and he was never sorry for the incivility of his reception, for it proves that he was not known by the medium, and it proved also beyond all question, the intelligence of a spirit that was not the spirit of the medium, and it would seem to be also the *one fact* needed by M. J. Savage, to prove the truth of Spiritualism, if only the reverend gentleman had had the experience. You know testimony and experience are two different things; how glad I am that I have had this experience.

BOSTON, Sept. 1, 1889.

Letting go Hands.

[Boston Commercial.]

Two friends of mine, a couple who had been married for twenty years, came to the conclusion that marriage was a failure for them. They agreed upon a divorce.

Years before, the man had been well off, but had lost everything through speculation. He took to drink and soon degenerated to a worthless burden upon the wife, who supported the family by taking boarders.

For ten years these two had lived together in the same house, the estrangement widening as the husband's folly increased, until she could endure it no longer. The papers were made out and the day came when he was to leave the home he made so wretched.

I happened to be a witness to their parting. There was no one in the house at the time but we three.

She picked up his shirts and collars, which she had that day ironed with her own hands, and he stood on the threshold with the parcel under his arm, besides a trunk which contained his other personal belongings.

Scarce a word was spoken. Both seemed to feel that a crisis in their lives had come.

For twenty years these two had been together, through light and shade, in good fortune and ill, and now they were to part forever. Twenty years before buoyant with youth and hope and confidence in each other, these two had linked their lives together. They had come to look alike, so potent had been the form of association.

What touching memories must have surged through both their hearts as they stood thus, she leaning against the stairway in the hall, and he standing on the doorstep with the dusky twilight closing in about him as if to emphasize the darkness of the future years.

The hour seemed strangely in keeping with this strange parting. There are moments so tragic in life that speech is dumbly inadequate. This was one of them.

"Have—I—got—everything—Annie?" he slowly said, in a dazed way, as he turned toward the door.

"All but this, Frank—do you want it?" and she handed him a packet of faded letters tied with a crumpled ribbon.

He turned pale as a corpse, as if not until that instant realizing all the parting meant. He looked at the packet, slowly untied the ribbon and wound it about his hand, his whole frame trembled violently.

"Keep them—Annie—for me!" he sobbed, made one convulsive step toward the woman, then turned and walked out into the night.

And she?

Well, an hour later I stepped softly into the hallway, alarmed at the deathly silence. Still leaning against the stairway she stood, the letters clutched tightly in her frigid hands, and her eyes strained out upon the night as if they saw the ghosts of bygone days when faith and happiness were hers! That look will haunt me forever.

Unselfish and noble acts are the most radiant epochs in the biography of souls. When wrought in the earliest youth, they lie in the memory of age like the coral islands, green and sunny amidst the melancholy waste of ocean.—*Dr. Thomas.*

OUR QUESTION DEPARTMENT.

To question "How to approach one who knows nothing of Theosophy?" First of all, the attention must be secured. Suppose you aim to live such an unselfish life, one so imbued with the recognition of "Universal Brotherhood," that your friend's attention will be directed toward the "Path" in which you are striving to walk. Then make him know that the good one does should have no reference to future results; that self must not figure either in a fear of punishment, or a hope of reward. Show him how the "giant weed" selfishness will transplant itself to the new soil of the human aspirations, and become the one obstacle to progress. To do good because one loves the good, to live an unselfish life because one loves his fellow men, will do more than aught else to arrest the attention of your friend. But, you may ask, "are there not many living just this life who know nothing of Theosophy?" Yes, doubtless there are those whose lives ever speak the utter unselfishness of their nature. To all such there must come the "well done, good and faithful servant." After having fixed the attention of your friend, doubtless there will come thoughts into his mind as to the justice of the Over-ruling Power, which makes life so much harder for one than for another. He sees the selfish worldly man flourish in his greed. While the unselfish and loving soul may be forced to tread the thorny, stony way. Then tell him of the law of Karma and re-birth. Show him how love and justice are one, how selfish greed, and unselfish acts must set to work forces which will produce fruit, each of its kind. It is quite true that one may live a theosophical life and know nothing of the law of Karma and re-birth. He may even do good works, while at the same time he depends on a vicarious atonement for his final salvation. But, can he feel the security for humanity in this belief that he may from a theosophical view of the question, "that whatsoever a man sows, that shall he reap?" From this altitude of thought and feeling, he has fortitude to endure the ills of life, charity for the failures of others, and faith in the one law which is most merciful and just. If possible put well-selected reading in the way of your friend. After having secured his attention by your truly unselfish life, there is little fear but you will become to him a safe guide, and a real inspiration. The "Wilkesbarre Letters on Theosophy," "The purpose of Theosophy," by Mrs. A. P. Sinnett, are good books for those who are just turning their thoughts in this direction. Then there are several monthlies which contain information on these subjects. *The Path*, published in New York, P. O. Box 2659, will gladly send list of publications. Of course you will hand GOLDEN GATE to your friend, and suggest the good things that are spread before its readers from week to week. To many people, the GOLDEN GATE is a kaleidescope, which reflects truth from whatever point they may view it. In consideration of the question, "How shall I approach one who knows nothing of Theosophy?" we may be pardoned the suggestion that each Fellow of the Theosophical Society should become a centre, which, shining by its own light, may lead many out of darkness and doubt into the clear recognition of the potential power in their own being; that to be a Theosophist, one must make his life a real expression of the principles of love and charity in their divine sense. How few of us can say, I am the "way," follow thou me. In so far as we fail in being the "way" to those who seeking, find only darkness in us, we fall short of being Theosophists.

SARAH A. HARRIS, F. T. S.

ADVERTISEMENTS.



A VOICE from Ohio. Here is a portrait of Mr. Garrison, of Salem, Ohio. He writes: "Was at work on a farm for $20 a month; I now have an agency for E. C. Allen & Co's albums and publications and often make $20 a day." (Signed) W. H. GARRISON.

William Kline, Harrisburg, Pa., writes: "I have never known anything to sell like your album. Yesterday I took orders enough to pay me over $25." W. J. Elmore, Bangor, Me., writes: "I take an order for your album at almost every house I visit. My profit is often as much as $20 for a single day's work." Others are doing quite as well; we have not space to give extracts from their letters. Every one who takes hold of this grand business piles up grand profits.

Shall we start YOU in this business, reader? Write to us and learn all about it for yourself. We are starting many; we will start you if you don't delay until another gets ahead of you in your part of the country. If you take hold you will be able to pick up gold fast. ☞ Read—On account of a forced manufacturer's sale **125,000 ten dollar Photograph Albums** are to be sold to the people for **$2** each. Bound in Royal Crimson Silk Velvet Plush. Charmingly decorated insides. Handsomest albums in the world. Largest Size. Greatest bargains ever known. Agents wanted. Liberal terms. Big money for agents. Any one can become a successful agent. Sells itself on sight—little or no talking necessary. Wherever shown, every one wants to purchase. Agents take thousands of orders with rapidity never before known. Great profits await every worker. Agents are making fortunes. Ladies make as much as men. You, reader, can do as well as any one. Full information and terms **free,** to those who write for same, with particulars and terms for our Family Bibles, Books and Periodicals. After you know all, should you conclude to go no further, why no harm is done.

Address E. C. ALLEN & CO., AUGUSTA, MAINE.

PROFESSIONAL CARDS.

MRS. L. McCANN,
TRANCE AND INSPIRATIONAL TEST MEDIUM.
Sittings Daily, from 10 A. M. to 4 P. M.
Skeptics expressly invited.
118 Jones Street,......................San Francisco, Cal.
se7-tf

DR. THOMAS,
ELECTRICIAN AND MAGNETIC HEALER,
1055 Market Street.
Chronic Diseases a Specialty. Vapor and Medicated Baths
se14-tf

PROFESSIONAL CARDS.



FRED EVANS,
Medium
—FOR—
INDEPENDENT SLATE And MECHANICAL WRITING.
MR. EVANS is now absent in Australia. All letters for him can be addressed in care of this office.

ANDREW JACKSON DAVIS.
Seer into the Causes and Natural Cure of Disease.
Having permanently become a citizen of Boston, MR. DAVIS may be consulted by letter or in person at his office.
63 Warren Avenue, Boston, Mass.,
Every Tuesday, Thursday and Saturday, from 9 to 12 A. M.
☞ He is remarkably successful in the treatment of every variety of CHRONIC DISEASE, either physical or mental, adapting remedies to meet the peculiarities and requirements of each case.
Consultation, with special directions for cure, $2; each subsequent interview, $1. Simple remedies, if needed, extra
☜ Mr. Davis would be pleased to receive the full name and address of liberal persons to whom he may, from time to time, mail announcements or circulars containing desirable information.
nov19-5m*

ADDIE SWAIN,
—Artist.—
PORTRAITS ENLARGED from small pictures of any kind to any size desired, in Oil, Water Color, Crayon or Pastel.
Spirit Photographs Enlarged.
Orders executed for all classes of Art Work, promptly and at Reasonable Prices.
Correspondence solicited.
Residence, 1870 East 21st street,
mar23 EAST OAKLAND.

JNO. C. SCHLARBAUM, M. D.,
1422 Folsom Street,..............San Francisco.
(Cal. Med. College Building.)
Specialty:
DISEASES OF RECTUM AND GENITO-URINARY ORGANS.
The Scientific Administration of Ozone and Anæsthetics.
Office Hours: 10 to 12 A. M., 1 to 4 P. M.
aug24-tf

MRS. L. HIGGINS,
BUSINESS, TRANCE AND TEST MEDIUM,
204 Ellis Street,.........................San Francisco
Sittings Daily, from 10 to 4 P. M.
aug31-1m*

MRS. H. E. LEPPER,
CLAIRVOYANT, MIND AND MAGNETIC HEALER
616 Tenth Avenue South, Minneapolis, Minn.
Persons Desirous of Diagnosis of Disease and Treatment with Medicine or Magnetized Papers, will send Lock of Hair, Name and Age.
Terms—$2.00 for Diagnosis, Treatment and Medicine Free.
aug16-2m*

MRS. M. MILLER,
MEDIUM,
Meetings—Tuesday, Thursday and Saturday evenings, and Fridays, at 2 P. M. Sittings daily, $1.00.
1165 Mission Street, near Eighth.
Admission to Public Circles,................25 cents.

MRS. W. WEIR,
TELEGRAPHIC MEDIUM,
Controlled by the late Mrs. Breed,
☞ THE WONDERFUL RAPPING MEDIUM. ☜
1562 SEVENTH STREET, WEST OAKLAND.
Center Station. Sittings Daily (Sundays excepted.)
dec.10

J. P. DAMERON,
ATTORNEY AT LAW,
230 MONTGOMERY STREET, - SAN FRANCISCO, CAL.
Room 21. Take Elevator.
jul14-tf

MRS. EGGERT AITKIN,
SPIRITUAL TEST MEDIUM AND MAGNETIC HEALER,
No. 830 Mission Street, Between 4th and 5th.
Public Circle Thursday evening. Special Developing Classes by arrangement. Have had great success in the development of the psychic forces, and also in relieving those afflicted with malicious influences.

MRS. C. M. STEERS,
MEDIUM,
(Formerly Miss Clara Mayo),
Has returned to the City, and is located at 108 McAllister street. Parlor 2.
Circles—Tuesday, Thursday and Saturday evenings, and Wednesday afternoon, at 2 o'clock P. M.
Sittings daily, 9 A. M. to 5; 7 to 9. fe23-1m*

H. W. ABBOTT,
HEALER, BUSINESS AND TEST MEDIUM,
120 McAllister Street, S. F.
Developing Circle every Wednesday evening.
Test Circles, Monday and Friday evenings.
Office Hours—9 A. M. to 5 P. M.

MRS. LIZZIE FULTON,
AUTOMATIC AND INDEPENDENT SLATE-WRITER AND TEST MEDIUM,
915½ Mission Street,.................San Francisco, Cal.
Developing Circles, Tuesday and Friday evenings.
Office Hours—9 to 12, 2 to 5.

MRS. M. J. HENDEE,
PSYCHOMETRIST AND TEST MEDIUM.
Sittings Daily. : Circles, Tuesday and Friday evenings.
Electro-Magnetic and Mental Treatment.
Chronic Cases a Specialty.
119½ Sixth Street, San Francisco.

A LIBERAL OFFER!
—BY A—
RELIABLE CLAIRVOYANT AND MAGNETIC HEALER.
Send four 2-cent stamps, lock of hair, name, age and sex. We will diagnose your case FREE, by Independent Spirit Writing.
Address,
DR. J. S. LOUCKS,
jan19-tf Worcester, Mass.

PROFESSIONAL CARDS.

DR. THOMAS L. HILL,
DENTIST,
Office—Odd Fellows' Building, S. W. corner Seventh and Market streets, San Francisco.
Office Hours—9 A. M. to 5:30 P. M. Consultation Hour—4:30 to 5:30. jan19-tf

---

MRS. HARRIS
Will give instructions in the
PRINCIPLES OF THEOSOPHY, AND THE CURE OF DISEASE THROUGH THE POWER OF SPIRITUAL THOUGHT.
☞ Absent Treatments a Specialty. ☜
Address, MRS. SARAH A. HARRIS,
Berkeley, Cal.

MISS MARTHA A. TEW,
SYMBOLIC SEERESS AND HEALER,
334 Turk Street,
San Francisco,.............................California,
dec22-4w

MRS. R. COWELL,
CLAIRVOYANT TEST MEDIUM,
No. 412 East Sixteenth Street, between Eighth and Ninth Avenues, East Oakland.
At home first three days of each week. jul1tf

HOME COLLEGE
OF SPIRITUAL SCIENCE,
MRS. M. E. CRAMER, - - - PRESIDENT
324 Seventeenth Street, San Francisco.
☞ Classes in Metaphysics and Mental Healing. ☜
Tuesdays and Fridays, At 2 and 8 p. m., By the President. | Hours for Treatment, From 10 a. m. to 2 p. m., Daily, except Sunday

---

MRS. DR. BEIGHLE,
Has moved into the
Flood Building, - - - On Market Street
ROOM No. 37.

BY ADVICE OF HER GUIDES,
MRS. JENNIE CROSSE,
The Great Boston Medium,
Has removed to W. Garland, Maine, where she will continue to give life reading for $1, and two stamps. Six questions answered for 50 cents and one stamp.
jul14-3m* ☞ Disease a specialty.

DIAGNOSIS FREE!
Send Two 2-cent Stamps, Lock of Hair, Name in full, Age and Sex, and
I WILL GIVE YOU A CLAIRVOYANT DIAGNOSIS FREE.
Address,
J. C. BATDORF, M. D.,
Principal Magnetic Institute, Grand Rapids, Michigan.

DR. A. W. DUNLAP,
CLAIRVOYANT AND MAGNETIC HEALER,
822 MISSION STREET,
Diagnoses disease without questions; all kinds of disease treated; root and herb medicine used: eyes, cancer, tumors, etc., successfully treated; has had twenty years' practice as a Healer in this city. References at office.

MRS. SALINA PULSIFER,
MINERAL PSYCHOMETRIST,
Webster Street, : : East San Jose.
Small specimens of rock may be sent by letter Prompt examinations made. Terms, $2.50. aug13

SEALED LETTERS.
ELEANOR MARTIN
Now makes a specialty of Business—$5.
Full spiritul message—$2
78 LANE AVENUE, COLUMBUS, OHIO.
my12-tf

MRS. L. J. BENNETT,
(MEDIUM,) THE CRYSTAL SEERESS,
Use of the Hindoo Magic Crystal.
Sittings daily, from 9 A. M. to 6 P. M. Sittings, $1.00.
No. 1220 Market Street, San Francisco.
jan5-tf

ALLEN GRIFFITHS,
DENTIST,
PANORAMA BUILDING,..............13 MASON STREET,
Between Market and Eddy Streets,
San Francisco.

TO THE AFFLICTED!
A WONDERFUL OFFER!
Send me three 2-cent stamps, age, sex, and one leading symptom, and I will send you a full and correct diagnosis of your case.
Address,
DR. W. F. LAY,
Box 443. Leadville, Colo.
je1-6m*

MRS. E. V. UTTER,
309 Thirteenth st., first house below Folsom,
SPIRITUAL, TEST AND TRANCE MEDIUM,
Diseases Correctly Diagnosed.
Sittings Daily. Will give Free sittings on Saturday from 10 A. M. to 5 P. M., to those that are unable to pay, For ladies only.

FRED A. HEATH,
THE BLIND MEDIUM,
Will give readings by letter, giving future business prospects and other items of interest. Enclose $1.00, lock of hair and stamp.
Address, DETROIT, MICHIGAN.
apr6-4m*

MRS. A. C. JOHNSON, M. D.,
No. 804 HAIGHT STREET,
SAN FRANCISCO,.........................CALIFORNIA.
dec1-'88-2m*

MRS. D. N. PLACE,
INSPIRATIONAL AND TEST MEDIUM.
Sittings Daily, 10 to 4 (Wednesday and Sunday excepted.
35 FULTON STREET.

GOLDEN GATE.

Published every Saturday by the "GOLDEN GATE PRINTING AND PUBLISHING COMPANY," at

Flood Building, Market St., San Francisco, Cal.

TRUSTEES:

AMOS ADAMS, PRESIDENT; I. C. STEELE, VICE-PRESIDENT; W. H. YEAW, TREASURER; E. W. STEELE, AND J. J. OWEN, TRUSTEES.

J. J. OWEN, . . . Editor and Manager.
Mrs. Mattie P. Owen, . Secretary and Assistant

TERMS:—$2.50 per annum, payable in advance; $1.25 or six months. Clubs of five (mailed to separate addresses, $10, and extra copy to the sender. Send money by postal order, when possible; otherwise by express.

☞ All letters should be addressed: "GOLDEN GATE, Flood Building, San Francisco, Cal.

SATURDAY, SEPTEMBER 21, 1889.

AGENTS.

R. B. Hall, ... Collector and Agent.
Mrs. S. Cowell .... East Oakland, Cal.
Lewis Kirtland, ... 31 N. Fort st., Los Angeles.
Titus Merritt, ... 323 W. 34th st., New York.
Samuel D. Green, .. 367 Nostrand ave., Brooklyn, N. Y.
G. D. Henck, ... 1624 Curtis st., Denver, Col.
Mauritz S. Liden, ... Milwaukie, Oregon.
Charles McDonald .... 55 Washington st., Chicago, Ill.
Emily R. Ruggles, ... 347 Dean st., Brooklyn, N. Y.
Dr M E. Conger, ... Chicago, Ill.
Gustie F. Howe, ... Onset Mass.
W. J. Colville ...... and ...... Dr. J. V. Mansfield.
Geo. Campbell, ... Nanaimo, B. C.
Miss H. M. Young, .. General Agent for Golden Gate and W. J Colville's books

TRIAL SUBSCRIPTIONS.

For the purpose of introducing the GOLDEN GATE to new readers (and believing that they will like it well enough to continue their subscriptions when the time expires), we will send the paper to new subscribers, for four months at the reduced price of 50 cents, postage free. Remittance can be made by postal notes or postage stamps. J. J. OWEN, Manager.

EDITORIAL FRAGMENTS.

A gentle, white-souled, loving woman,—what is there in all the universe to compare with her, unless it be the very angels who walk the flower-decked ways of eternal glory. Her presence in the home of poverty and want, by the sick bed, in all the walks of life, is ever an inspiration and a benediction. She leaves a trail of light behind her, and fills the air with the aroma of heaven. As a wife, a mother, a friend, a comforter in sorrow, she is all perfect. She wears on her white brow the royal insignia of angelhood, "and of such is the kingdom of Heaven."

* *
*

Brainy young men do not take to the cloth now as they did forty years ago. They find surer roads to eminence in law or literature. Nearly all of our bright preachers now-a-days are now past the meridian of life. Modern skepticism, enforced by enlightened science, is too great a stumbling block for a thinking young man to venture to overcome. He naturally drifts with the skeptics, and leaves the evangelical ministry to an inferior order of minds. The average theological student of to-day is not calculated to "set the world on fire." He must be dumb to the voice of Progress to imagine that the world will longer subscribe to the dogmas of the church, founded as most of them are on fables no more substantial than those of the Arabian Nights.

* *
*

Early in the present year, Dr. J. D. MacLennan, an astrologer of this city, cast the horoscope of the year, and published the result to the world. Therein he predicted that this would be a year of great calamities by fire and flood. While in our ignorance of that art, if art it is, we have never placed much reliance upon the stars as indicators of catastrophes and misfortunes that might befall the residents of this little insignificant planet, nevertheless we must admit that the Doctor's pessimistic predictions have been terribly fulfilled. The Johnstown disaster, in which some eight thousand souls found quick transition to spirit life, is only one of very many fearful events that have shocked the nations with their frequency. It does seem that the influences of evil, whose secrets the stars are said to hold in their keeping, had turned loose on our helpless world. Who knows?

* *
*

When some great poet of history purports to come back to earth, and writes doggerel through the hand of some medium, it is quite safe to believe the medium is deceived. A good honest brother, sometime before the last general election, showed us a communication written through the hand of a well-known medium, and signed by George Washington, Benjamin Franklin, James A. Garfield, Gen. Grant and one other historic notable, whose name we cannot now recall, urging the election of Grover Cleveland to the Presidency, and assuring the recipient of the message that he would be elected! The idea is simply ludicrous. We often see the name of some mighty control given as the inspirer of some half developed medium, and the author of some literary trash of the most worthless character. Whoever accepts such communications as genuine, and many Spiritualists do, ought not to complain when the skeptical world sets them down as a little lacking in common sense. A belief in Spiritualism does not necessarily imply a surrender of human judgment.

Harmony is the key note to success in business. Among partners in trade, or in work of any kind, there must not only be harmony but perfect confidence in each other. Where these elements are wanting rankling discord is sure soon to enter in ending in disruption of bonds, and often in the scattering to the winds of great estates. Persons sensitive to psychic conditions are much more susceptible to inharmonies than others. They can feel the conditions upon entering a room where discord exists among the inmates, and it is often a source of pain to them. The musician whose instrument is out of tune disturbs the harmony of the entire band; so one inharmonious person in the family, or in the business copartnership, will disturb the serenity of all his associates.

* *
*

The down grade—how easy it is. How like the swift current leading to the fatal falls. It requires great moral courage to turn back when once entered upon; but it must be retraced sometime—every step of the way. Did you never think of it, young man,—you that are drifting into vicious ways—you, frequenter of the drinking saloon, and the haunts of her "whose feet take hold of death?" Young woman,—you that prefer a life of indolent ease to humble, but virtuous toil? The time will come when you will hear the call to turn back, and then, the steep ascent you must climb, the path beset with thorns that you must tread! But it is your only way to the light,—the higher life of the soul. How much easier to conquer self in its first wandering from the path, and bring it into harmony with divine truth. O, erring ones, Infinite Compassion and Love ever brood over you, even in your wanderings.

* *
*

Shall we unite? is the question of the hour among the Spiritualists of San Francisco. And Yankee like the almost universal answer is, Why not? However much we may disagree upon side issues, we certainly all agree upon the stupendous fact of spirit existence and communion. We can therefore unite upon that plane—for business purposes at least. There is now in the hands of two Spiritualist trusteeships in this city property of a value of about $80,000. To this sum we doubt not a sufficient amount could be added by subscription to erect a grand temple for spiritual uses. Why should we not come together to this extent? Surely we can combine for building purposes, and the moral effect of such a combination would be most salutary, not only here but elsewhere. When we can make a respectable showing of property the skeptical world will begin to respect us, and not before. Now comes the opportunity. Let us improve it.

* *
*

Ten years ago we knew a sweet young girl, beautiful, gentle and graceful, just launching out on the sea of married life. The home of her parents and our own joined, and we had seen her almost daily from infancy. She was the idol of her home, and a great favorite among all her acquaintances. At her marriage, she moved to a distant town, and we henceforth heard of her only occasionally. Children came to her,—one, two, three, four,—and the bearing of these, with other of life's vicissitudes, wrought sad havoc with her health. A few day ago we stood by the bedside of a pale, delicate little woman, rapidly fading away. She stood on the very verge of the river's brink, conscious that only a few days more of mortal existence remained for her. We could hardly realize that the bright young girl of ten years ago and the fragile woman before us were one and the same person. We talked to her of the beautiful spirit world just before her, and assured her that death was only a gentle sleep from which her spirit, removed from the poor sick body, would awaken with rapturous delight, in the arms of a loving father, who had passed on before her, and whose spirit we both felt to be present. Ah! what a comfort is the knowledge of the glorious truths of Spiritualism to those who are nearing the great change.

ORDER OF ST. JAMES.

Some time ago it was thought and hinted that England and Rome were manifesting a singular regard for each other, and now a movement in the Church of England tends to confirm this suspicion that straws blowing at that time indicated correctly the course of the wind. It is reported from London that Archdeacon Farrar's proposition to establish a monastic order in the Church of England has taken definite shape. The organization is to be called the Order of St. James. The submitted plan, it is said, has received the tacit sympathy and approval of a number of leaders in the Church, including the Archbishop of Canterbury, and the Bishops of London, Winchester and Lincoln.

It seems a late day to establish an order of this kind, especially in Protestant England. Such orders are objectionable, because they invariably absorb lives whose example and influence the world needs at large. Good men and women are most serving and praising God, when mingling and laboring among His children, the great human family. In seclusion they are known only by the favored few, while those who most need the light of their lives, are left in darkness and ignorance of their virtues.

EDITORIAL NOTES.

—"A Theosophist."—You shall have a hearing next week.

—Mr. and Mrs. H. L. Williams returned to their beautiful home in Summerland on Thursday last.

—The grand old *Banner of Light* has entered upon its sixty-sixth volume, brighter and better than ever.

—Next Friday will be Soul Communion day. All interested are invited to meet at Alpha Hall, 21st and Dimond streets, at 12 M. on that day.

—Mrs. F. A. Brown, of Portland, Oregon, has been occupying the Spiritualist platform at Topeka, Kansas, with good success. She is spoken of by the papers as a pleasant and agreeable speaker.

—Those wishing to join a class for Mental Science and Theosophical study, may have the opportunity Mondays at 2 P. M., and Tuesdays at 7 P. M., at 106 McAllister street. Mrs. Sarah A. Harris will have the class in charge.

—That grand medium, Mrs. J. J. Whitney, has again settled down to steady work. Her rooms at 1206 Market street are thronged daily from morning to night, and mostly by strangers and skeptics. She is unable to sit for all that apply.

—Col. C. A. Reid and wife, of Portland, Oregon, are stopping a short time in this city. It is the Colonel's first visit since 1849. He sees some changes since then! He and Mrs. Reid are both earnest workers in the Spiritualistic field. We extend them a cordial welcome to our library and reading room.

—Mrs. E. L. Bonesteel, a lady gifted with fine inspirational and magnetic powers, has opened an office for the treatment of women and children, at room 32 in The Fauntleroy Building, 105 Stockton street. Although new to public work, it has long been known to her friends that her guides, among whom is a grand spirit physician, were preparing to bring her out.

—Mrs. Ada Foye, the well-known eloquent inspirational speaker and one of the best platform test mediums living, will conduct the services for the Chicago Harmonial Society, at their hall, 93 South Peoria street, at 3 and 7:45 P. M., every Sunday during the month of October. Mrs. Foye will at the close of each lecture give tests of spirit identity and messages from the loved ones gone before.

—Adrian B. Ormerod and wife will leave for Kansas City, the coming week, where they intend to locate. Mr. Ormerod has resided here for several months past, where he has given most excellent satisfaction as an honest and reliable medium, and as such we cordially commend him to all investigators of our beautiful philosophy. Mr. Ormerod will act as agent for the GOLDEN GATE in that city.

—Prof. Howard A. Streight, the artist, has removed his studio to 745 Golden Gate Avenue, where he will be pleased to show samples of his work and receive orders. For the purpose of popularizing his art and bringing the beautiful creations of his genius within the reach of all, the Professor will undertake to paint a fine picture for the low price of $10. We have seen some of these pictures and they are indeed gems.

—"Heaven Revealed," a charming little douceur, just received from the publisher, is a neatly printed pamphlet containing a large number of tender and loving lettters from a young and idolized wife in spirit life, to her husband on the mortal plane. It is a pretty little souvenir to give away, but something too sacred to sell. If the author will send us a few copies, we will place them where they will do the most good.

—The beautiful and accomplished daughter of our old friends, Hon. and Mrs. M. M. Estee of Napa county, was happily united in marriage to the man of her choice, a few days ago, at her father's elegant country seat near Napa City. A host of friends of her honored parents as well as of the bright young Maud were present to do honor to the occasion, and other hosts throughout the State of her nativity send her heartfelt congratulations.

—Mrs. L. C. Tambling, writing from Carlsbad, San Diego county, to renew her subscription, and also sending two trial subscribers, says: "I do not feel that I can do without the GOLDEN "GATE. I would rather give twice the amount "of subscription than to be without it. It comes "to me weekly like manna in the wilderness. I "can not eat or sleep until I have feasted upon "the wisdom, truth and love that fill its pages. "God and the angel world bless you."

—Mrs. Dr. T. B. Taylor requests us to say that "when she ceases to be a believer in all that is "noble, true and beautiful in our glorious cause "it will be when it no longer meets the yearning "of the weary, tired souls of earth, and instead "of the proofs positive that our loved do still "live, will bring us only such hollow mockery as "we have been duped with for the past few "months." It had been said of her, after her experience with certain shameless frauds in Los Angeles, that she had abandoned Spiritualism altogether. The foregoing from her own hand doesn't read much that way.

—John Slater had a narrow call for his mortal existence on Tuesday last. It seems that at one of his last Sunday services at Metropolitan Temple, Mr. Slater is reported as stating that there was a man in the house who had been attempting a serious crime. Although no man was mentioned the locality of the man in the hall was so closely indicated as to make it exceedingly uncomfortable for a person supposed to be one William Mitchell. At any rate this person, who had been "laying" for Slater, met him on the street near his residence and, drawing his gun, fired at him but missed his aim. Mr. Slater's cousin, Mr. Reckless, who was with him rushed in to disarm the assailant, and came near being a victim to a second shot. The assassin then made his escape, but was afterwards arrested upon a warrant sworn out by Mr. Slater.

—Mrs. M. J. Hendee, the inspirational prophetic and psychometric test medium, will give a benefit seance in aid of the funds of the Children's Progressive Lyceum, at Mrs. Maxwell's parlors, 129 Taylor street, on Monday evening, September 23d. Admission, fifty cents.

—Dr. Nellie Bieghle of this city, who is known by her host of friends as "The Little Doctor," is much annoyed at the idle gossip of certain no doubt well-intentioned, but somewhat egotistical people, who claim that her remarkable magnetic powers were developed through their own mediumship. Now the fact is, her strange healing gift came to her absolutely independent of all mortal assistance, through her own aspiration and the peculiar fitness of her physical organism for this noble work of the angel world. She is in the hands of grand spirit guides, who alone are responsible for the good work accomplished through her.

VALUE OF THE SLEEPER TRUST PROPERTY.

The donation by Mrs. Eunice S. Sleeper to the Trustees of the Golden Gate Printing and Publishing Company, consists, as we have heretofore stated, of 137 acres of choice fruit and grain land adjoining the village of Mountain View, and a fine two-story house and several lots directly in the village. The present value of this property and its rapid prospective increase, may be inferred from the following from the Mountain View Weekly *Register*, of Sept. 14th:

"During the past few months many families have located here, and the improvements that have been put up in consequence have been of the most substantial kind. The town has an entirely different appearance, for the numerous fine buildings that have been erected have given the place a solid, thrifty look. Olympic Hall, the outcome of the energy and capital of our most enterprising citizens, is a credit to them and to the town. Martin's block is a monument to that gentleman's enterprise. The magnificent depot which the Railroad Company have built is a reminder that they appreciate the fact that Mountain View is of great importance, and by making it the finest depot on the road have deserved credit for it. The other improvements, too numerous to mention, all tell the same story. The country which is in reality growing fast is making a foundation for the town that will make it one of the leading places in Saata Clara county. The costly and beautiful residences which are being built in the immediate vicinity also shows how substantially the foundation of prosperity has been laid. Our immense orchards are each year adding riches to the country and each year will see a large acreage added to the list.

"The real estate market during the past year has been wonderfully active, more sales being made than at any previous corresponding year. Over two hundred and fifty town lots have been bought by outside parties and considerable country property has changed hands, the largest sale being the McLea ranch, which was sold to San Francisco parties for $43,500. The real estate values at present around Mountain View are low, and the following four years will advance more than they have in the last twenty, and while it is hard for the old settlers to believe this, it is nevertheless almost a certainty. Our close proximity to the great Stanford University, and also to San Francisco, is enough to warrant the above assertion, and it is now a fact that no other part of the State of California is receiving near the attention of home-seekers that Santa Clara valley is, and in consequence of Mountain View being situated in the most desirable locality, it will eventually carry off the honors as a desirable place of both business and residence."

The Trustees have offered the tract of land mentioned above for the low price of $200 per acre. If not sold soon it will be leased for another year for farming purposes. We predict that this land will be worth $400 an acre in less than five years.

HOME AGAIN.—Mrs. Josephine R. Wilson has returned from a trip, crowned with much success, from Gualala, where she instructed classes in spiritual science of health and healing, and her voice also was heard in ringing tones on the temperance question. She also accomplished while there some remarkable cures. Sister Wilson's headquarters for private instruction in the new science are at 2237 1-2 Mission street, between Eighteenth and Nineteenth, where she will be pleased to meet all old friends, students or patients. She can be found at the above address at any hour on Thursdays, and from ten until three on other days. We are glad to welcome this grand little worker home again, where she has really done so much good; the little change of climate and spiritual atmosphere has added renewed vigor to her powers in healing, as well as given her a greater flood of inspiration as a teacher. We have no doubt that our sister will find work enough in San Francisco for many and many a day, for we know her host of friends will be too strong a magnet for her to wander away from for any length of time.

ILLNESS OF ELISHA MORSE.—A letter from Mrs. Cora Ellison-Morse, dated Buffalo, N. Y., Sept. 8th, informs us of the severe illness of her husband, who was taken ill while in attendance at the Mt. Pleasant Camp Meeting. She says: "Two weeks ago last Monday, en route from "Lake Pleasant, I was compelled to leave the "train at Greenfield, Mass., with Mr. Morse, "who was taken very ill indeed. Remained at "Greenfield until the following Thursday, when I "brought him to this place, as I felt that he must "have the best medical attention. I did not get "here a moment too soon. He has been very "ill, with quite a complication of difficulties, "and while he is better in some respects, is not "at this writing out of danger."

DEPARTED.—Mrs. Rose L. Bushneli left on the 6 P. M. overland train for Chicago on Wednesday last. She takes under her charge the son of Mrs. John Sanborn of Fruitvale, California, to relatives in Sterling, Illinois. Mrs. Bushnell will visit other points East of the Rockies. She will be the guest of Mrs. E. S. Fox, Mrs. Anna Daniels and J. B. Fayette at Oswego and Mexico, New York. We trust Sister Bushnell's journey to her Eastern friends will be replete with the good she is capable of doing. We also trust that happiness and pleasure will abide with her, and together with her many friends, we wish her a safe journey and speedy return.

St. George's Hall.

EDITOR OF GOLDEN GATE:

The Circle of Harmony in St. George's Hall, 909 Market street, was largely attended and very interesting last Sunday. At 11 A. M., after invocation and music, Mrs. Price gave a fine exhortation and poem. Col. Reid of Portland, Oregon, was pleased to meet a San Francisco audience. He left the city in '49 for Portland, Oregon, and sailed through dense fog and gales, where for hours swift destruction was imminent and appalling. Among the crew and passengers was the mate, who seemed perfectly calm and hopeful, and had a pleasant, cheering word for every one. On being asked by the Colonel how he maintained such composure, he replied that he was a Spiritualist, and from that moment he resolved to investigate it, and found in it consolation and present help in time of need, and the promise of a glorious hereafter.

Mrs. Logan said as the Colonel had given such a thrilling and graphic picture of his journey, she would like to continue the story, or step over the intervening years to 1877, when she had the pleasure of lecturing in the Colonel's opera house in Salem, the capital of the State at that time. A dear young lady took lessons in painting of the Colonel, and the result was union of souls and a marriage, and she would invite Mrs. Reid to the platform to give us a speech; she very modestly declined as she was not a public speaker, but came forward and recited a poem to the delight of the audience. After music by Mrs. Cook and Mrs. Rutter Dr. Temple gave several grand tests; Professor Erwin of Chicago, was introduced by Colonel Reid, but being weary from his journey, begged to be excused; Mr. Day regaled us with a short speech; Professor Ormerod's remarks were unusually interesting. Mrs. Dr. Bentley of San Jose discoursed upon "Mediumship" and read accurately a gentlemen in the audience. Adjourned to meet in the evening at 8 o'clock. After remarks and poem by Mrs. Logan, Miss Henshall performed grandly piano music; Dr. Temple occupied nearly all the evening in giving tests, which went right home, and brought forth an affirmative response by almost every one who received them. Miss Henshall asked to have the gas turned entirely off, and then closed the meeting with the most wonderful weird music imaginable, on the organ. To be resumed next Sunday morning and evening.

Medium's Meeting.

EDITOR OF GOLDEN GATE:

According to the morning papers there were ten different gatherings of Spiritualists assembled under the head of "Spiritualism," in this city, on Sunday last, not mentioning the Free Thought and Theosophical meetings. The outlook is bright and encouraging for our Cause, surely. The Mediums' Meeting had its share in point of numbers and quality, and a good time they had, too. The floral decorations were beautiful and numerous, and the singing was enjoyed by all.

G. F. Perkins read and commented upon several poems which directed the thoughts toward home and its influences, which seemed to awaken much enthusiasm. Dr. J. M. Temple followed with a ringing speech full of zeal and spirit, the influence of which was carried to every soul within hearing. Mr. Day followed with one of his solid, common sense speeches, which settled things on a firm foundation. Mrs. Perkins gave an unusually enthusiastic little speech; also, Mrs. Jennie related experiences proving the worth of mediumship Several others made timely remarks.

Circles were formed and the many mediums generously assisted the spirit-side to manifest to the physical, bringing consolation to all. Aside from Mr. and Mrs. Perkins, Mrs. Jennie, Mr. Clements and Dr. Temple, there were several other mediums noticed to be giving tests, whose names were not familiar.

There never was a time when better feeling prevailed at the meetings. Every one seemed to desire to be happy and let his neighbor enjoy the same blessing. Come again, friends.

Adrian B. Ormerod's Meetings.

EDITOR OF GOLDEN GATE:

The spiritual service at St. George's Hall, under the auspices of Adrian B. Ormerod, were as usual, on last Sunday very interesting. At the afternoon service the spirit control answered a number of questions bearing on Spiritualism, referring to reincarnation, the personal God theory, hell, heaven, etc., all being answered satisfactory to those present. Mr. Ormerod then stated that he would give psychometric readings, and requested that articles be collected, which was done, but to the surprise of all present, not an article was touched by the medium, but in a very positive and convincing manner test after test was given to strangers present, all being recognized. A half dozen or more mental questions were then answered correctly, and in four cases the questioner was told the nature of the question asked. In the evening, after invocation and a short address, the regular seance, consisting of psychometric readings and tests, was given, and although for the first time, Professor Ormerod was indisposed, no less than thirteen out of fifteen readings were recognized, also several personal tests given correctly.

Next Sunday, Mr. Ormerod will hold his last services at 2:30 and 8 P. M., as his guides state that their purpose in bringing him to this coast had been accomplished. All invited to attend.

The Young People's Meeting.

EDITOR OF GOLDEN GATE:

A noticeable increase in attendance at the above named meeting last Sunday evening, demonstrated the fact that these meetings are fast recovering from the vacation. The managers desire to express their gratitude to the many friends who so generously contributed beautiful floral designs from time to time. Nothing can possibly be more pleasing to the spiritual powers than these silent expressions of heartfelt and spiritual desires. We cry for more. G. F. Perkins read several selections which touched upon the subject of the evening. A beautiful inspirational poem upon "Flowers," was given as by impulse, by Mrs. Connor, a stranger to us, but not to the spirit, as we soon found.

Little Miss Lawson gave a charming recitation upon "Flowers." Judge Dameron delivered one of the most interesting lectures we have ever heard upon the subject, "Where is Heaven?" The question was treated from an astrological standpoint, and gave evidence of profound study and research upon the science pertaining to astronomy, astrology, etc.; more of this sort ought to be given the people. Several gave short experiences with Mr. and Mrs. Perkins as mediums for healing and developing mediumistic gifts. Mrs. Perkins closed the exercises with platform tests. Next Sunday the entire evening will be devoted to tests and communications, also psychometric readings.

The Spirit of the Lyceum.

Editor of Golden Gate:

Sunday was somewhat of an informal day with the Progressive Lyceum, which met at their hall, 909 1-2 Market street, at the usual hour, 10:30 A. M., as the arrangement of the pupils into group classification, according to their ages, was rendered a little more difficult by the advent of several new scholars. This, with the calisthenics and usual service of song, consumed the greater portion of the time, so that the remaining minutes were given to an informal presentation of several topics. The silvered locks of age and the downy hair of babyhood were close together in a mingling of infancy and maturer years in that blending of spirit that brings so much of happiness with it, where all are yielding to our Father's gentle prompting of Love.

Mrs. Addie Ballou interested those present for a short time with a narration of the pleasure she had found in visiting lyceums in New Zealand and Australia. Two mediums also consumed a portion of the time with brief communications from the spirits of those who at one time occupied physical bodies on the earth; among the number one was said to be the spirit of George Powers, and one little Hope McKenna, both of whom had been connected with the lyceum. Not a little of the pleasure of the morning was due to the advent of one or two new teachers, and the return of some of the older scholars, who have been absent for some time. Mrs. Ballou awakened considerable interest among the scholars by a proposition that the lyceum should establish a museum, to include a variety of curiosities. Several little hands went up with a promise to bring some shells, minerals or other strange articles that the possessors had found on the beaches or received from friends. The speaker herself promised to contribute among other things, a gun that should furnish the scholars with many ideas to think upon.

Immediately upon the recess, a meeting of directors, leader and others interested in the success of the lyceum was held, and the coming entertainment which will take place on Sunday October 5th, furnished a topic for animated consideration. An unusually large committee on program, consisting of Messrs. Mulvoner, Blue, Kirkwood, Mrs. Robinson, Mrs. Fossette, and Miss Margery Cohen, was appointed to provide for the pleasure of an hour preceding the dancing, which is usually a feature of the lyceum's socials. The individual members of the committee will exert themselves during the week, and at a committee meeting to be held at 9 o'clock next Sunday morning just before the lyceum opens, will be able to formulate a program of interest. It is the intention to enlist as many scholars as possible in the performance.

The missionaries of the lyceum, Mrs. Robinson and Mrs. Fossette, report having met with great encouragement from those friendly to the lyceum—one gentleman having contributed a handsome sum, although the amount contributed is not considered in any case to be a guage of the spirit of benevolence that prompts the act. The mite of the widow, with its cheerful donation, brings with it just as much pleasure as a sum a thousand-fold greater. Indeed, as Love's spirit—the spirit of our Father—is associated more intimately with the gentler phases of life, instead of the colder aspects of finance and commerce and speculation, the kindly words and sympathetic presence of those who come to the lyceum, bring with them a rich blessing for the happiness of all.

W. J. Kirkwood.

Fraternity Hall, Oakland.

Editor of Golden Gate:

The First Association of Progressive Spiritualists of Oakland, met last night at Fraternity Hall, to hold their usual exercises, Dr. MacSorly presiding. After the opening exercises, Mrs. Bigelow recited a poem by inspiration, which was very impressive, after which Mrs. Edith E. R. Nickless was introduced as the medium of the evening. After a few remarks by our worthy President, the medium delivered a very interesting lecture, dwelling principally on the advice to Spiritualists and those who were investigating, what to do in the coming future, following with answering mental questions and platform tests, a large number of which was given and recognized. The meeting was well attended, not a seat being unoccupied. The inserest in the meeting was demonstrated by inquiring groups of investigators after the meeting closed. This is the first time the medium has worked amongst us, but will beg to state, has given entire satisfaction.

Next Sunday evening Dr. C. B. Dewey will be with us and give platform tests; the quaint mannerisms of "Wanieta," his control, is pleasing and interesting. We invite all to come and see for themselves. Doors open at 7 o'clock.

Sept. 15th. Mrs. Davis, Sec'y.

Progressive Spiritualists.

Editor of Golden Gate:

The President, John A. Collins, made the opening address, after which Mrs. Scott-Briggs gave an interesting talk, principally upon the Children's Lyceum, the interest Spiritualists should take in this branch of our work, and urging all to visit the school and see for themselves the good it is doing our children. Duet by Mrs. Rutter and Mrs. Cook. Mrs. Miller gave a short address, Mrs. John Davis spoke most interestingly, closing with a very fine original poem. Miss Alice Henshall gave a beautiful instrumental piece under a complete entranced condition. Mrs. Miller gave several tests from the platform which were recognized. Mrs. S. Cowell of Oakland, we were pleased again to greet, and hear the grand tests she gave to many present, some of which we know personally were absolutely perfect.

In the evening Professor Dawbarn delighted his audience as usual, with his interesting lecture on "Hints to Wage-Workers;" his next lecture will be given next Sunday evening, the subject to be announced in the Sunday papers.

S. B. Whitehead, Sec'y.

A Wedding at Summerland.—The first wedding at Summerland took place yesterday afternoon, and one of the high contracting parties was none other than the originator of the new town, Mr. H. L. Williams, of the Ortega Ranch, who was married to Mrs. Agnes Strickland Morgan. The ceremony was performed yesterday afternoon at 4 o'clock, by Rev. Philip S. Thatcher at the residence of Mrs. Olive K. Smith, and every man, woman and child of Summerland, was present to bestow congratulations and best wishes on the happy pair. Mr. Williams has for years been a well known citizen of Santa Barbara, and Mrs. Morgan has lived here for the past two or three years. She is a grand-niece of the late Agnes Strickland, the historian, and a member of a noble English family, that of the Earl of Strickland. Mr. and Mrs. Williams sailed for San Francisco on the Santa Rosa last night, and will return on the 19th inst., when they will take up their residence at Summerland.—*Santa Barbara Press, Sept. 11th.*

Summerland Notes.

BY ALBERT MORTON.

The query has frequently been made, "What occupation can the residents of Summerland find for support?" The answer is obvious to those who have watched the marvellous growth of many Western cities, a large number of which—lacking many of the advantageous conditions of location, climate, soil, etc., of Summerland—have grown from apparently barren wastes to become large, flourishing cities within a few years from the time of their foundation. Towns are built and occupations provided by active business people, that class of earnest workers who can not be disheartened in any work for the material or spiritual welfare of humanity by the envious attacks of captious people who are ever ready to denounce any movement they have not had the forethought to originate, nor the ability to execute; but such incompetents are generally quite ready to come to the front and dominate, after the success of a movement has been actualized, and to reap a harvest from the seed sown by pioneers.

It is said by some envious or spiteful people that there are no elements of success in Summerland, for the reason that there are no iron or coal mines, no forests in the vicinity. The same argument, if allowed to prevail, would have prevented the establishment of many flourishing manufacturing cities in the East. I am not aware that cotton is raised to any great extent in either New or Old England, yet Lowell and Manchester have illustrated the shallow fatuity of such objections as have been made to Santa Barbara county.

Brains are generally considered as essential to success anywhere, or in any sphere of action, and those who are deficient in that material, or are suffering from softness of its fibre, would do well to remain where they can be coddled by their natural protectors, and sheltered from encounters with obstacles they have not the strength of purpose to overcome. It is no part of the work contemplated for Summerland to provide asylums for ne'er-do-wells, rattle-brains nor imbeciles. Those who desire to improve their material conditions and find congenial spiritual associations will find (or rather help to *make*), opportunities in one of the spots most favored by Nature in the world, but even with all these advantages, they will not be exempt from the operation of the axiom that "God helps those who help themselves."

Those professed Spiritualists who have not the disposition or ability to pioneer in any movement would show a far greater development of spirituality if they would refrain from criticising or denouncing that which they have no knowledge or appreciation of. The movement, from its earliest days, has been afflicted with the unsought and undesired advice of bumptuous people of the dog-in-the-manger stripe, who have no disposition to either "fish or cut bait," who are stumbling blocks in the paths of worthy workers, and whose only successful achievements are finding fault with those who do the most efficient work. It is not the intention of those interested in the success of Summerland to permit cavillers to create such inharmony as has marked the management of many of the Spiritualists' summer resorts in the East.

At present there is pressing need of a good lodging house and restaurant at Summerland, and a moderate investment in that direction would undoubtedly prove remunerative from the start. Any person desiring to enter upon this business, if short of means, can have any needed extension of credit on the purchase of lots. Many are desirous of visiting the place for a season with a view of locating permanently after becoming satisfied, through their own observations, as to the advantages offered, but have to postpone their visits on account of lack of accommodations, as all the rooms to let are occupied. Several people are living in tents and providing their own meals, which can be done without suffering from the inclemency of the elements at all seasons of the year. A large two-story store with lodging rooms above is nearly completed. It is the intention of the proprietor to keep a general assortment of goods and to let lodging rooms. Grocers and butchers now send wagons from Santa Barbara to take orders and deliver goods, which ought to be kept on sale in the town.

In addition to providing for the workers now there and visiting inspectors, there would undoubtedly be a demand for accommodations for tourists who are attracted to Santa Barbara during the Winter season by its widely extended reputation as being one of the most salubrious health resorts in the world. Many cannot be accommodated there when the place is thronged who would undoubtedly be attracted to the superior climatic attractions of Summerland if they could find suitable accommodations there. Last Spring the hotels in Santa Barbara were crowded after the health resorts at other places in Southern California were closed for the season, which fact demonstrates the superiority of Santa Barbara and vicinity. There are openings now waiting for the efforts of those who are able and willing to help themselves. "Go to Summerland and see for yourselves."

Splints.

BY ELLA L. MERRIAM.

No Past, no Future, but one eternal Now.

Who would *be* well, must *do* well.

Creeds create inactivity, while philosophy inspires the mind.

Intelligence requires facts, while ignorance is lulled by superstition.

The noblest achievement is the outcome of a single thought. Build!

Would'st thrive spiritually? Neglect not nor scorn the smallest lesson of life.

Have you superior spiritual advantages? Then regard wisely your corresponding responsibilities.

To be born with virtues bestows no honor, but to preserve, iucrease and intensify them, crowns thy life with unfailing luster.

Seek not life's grandest conquests in the higher altitudes, but guided by the true spiritual orb, glean richest diamonds in earth's darkened and obscure abodes.

To imagine or surmise simply, yields no safeguard for action, for ofttimes such conjectures are but the reflection of one's own mental defects.

Art thou toiling up rugged, rocky, precipitous hillsides? Surely among the countless throngs likewise engaged, thou mayest find some kindly hand that clasped in thine, may not only give the needed benefit, but be blessed in giving. Overlook not the greatest boon to mortals, *true friendship.*

Los Angeles, Cal.

WHO IS THIS MARVELOUS MAN, DR. A. B. DOBSON?

This question has been asked by many. The following letter will throw some light on the question:

Long Lake, Hennepin Co., Minn., February 25, 1886.

Dr. A. B. Dobson, Maquoketa, Iowa—*Dear Doctor:*—Your remedies and picture received all right. I have been using your remedies for two weeks, and thank God I am getting well.

For five months I was confined to my bed, unable to turn over without assistance; but since taking your remedies, I can sit up to have my bed made. I had been given up to die. The doctors said consumption had set in, and I had my burial clothes made, but thanks to you and the good spirits, I will not need them yet.

I did not believe in spirits nor Spiritualism, but I do now.

I am gaining so fast that the neighbors can hardly believe it is myself.

Ihave sent you a great many patients, and will send many more.

I had twenty calls on Monday to see your picture, and to see if I was really gaining as fast as was reported. They don't know what to make of it, as they were all expecting me to die. They say: "Surely, this is a miracle." "Who is this man who can work such wonders?" and many more such questions. Send remedies soon so they will reach me before this month's medicine is gone.

I wish I could tell to the sick of the whole world what you have done for me. God bless you, is my prayer. Truly yours,

Helen Mason.

NOTICE.

To the brother and sister Spiritualists who have been blessed with this world's goods, and have a desire to help disseminate the teachings of the angel world, I would call your attention to "Spirit Eona's Legacy to the Wide, Wide World." In the publication of the book, a member of the "Sun Angel Order of Light" advanced the money for its publication. Since then he has met reverses in business that places him in an embarrassed condition, and he appeals to me to assist him to the money invested in the book; this I am unable to do. But to raise the amount, $2,850, I will assign one haf interest in the copyright of the book and the electrotype plates and stock on hand to one person or a committee, who shall have the sale and publication of the book under their management. The electrotype plates are insured for $879.45; books on hand, 1,460; price $2.50 at $2, $2,920; total, $3,799.45. The book will prove a grand success spiritually and financially, in due time.

Several friends have responded to the above notice, and solicit shares in "Spirit Eona's Legacy to the Wide, Wide World." The stock will be divided into 100 shares of $30 each, and a joint stock company formed and certificates of shares issued to subscribers. It is desired to place the shares in the hands of members of the "Sun Angels' Order of Light."

J. B, Fayette, Pres.,
"Sun Angels' Order of Light."

Oswego, Sept. 1889. se7-tf

NOTICES OF MEETINGS.

THE CHILDREN'S PROGRESSIVE LYCEUM will meet every Sunday at 10:30 A. M., in Fraternity Hall, Pythian Castle Building, Nos. 909½ and 913½ Market street, between Fifth and Sixth. The hall is commodious and well arranged for this purpose. Strangers and all those interested are respectfully invited to attend.

SOCIETY OF PROGRESSIVE SPIRITUALISTS meet every Sunday at 7:45 P. M., Washington Hall, 35 Eddy street. All are invited. Admission 1 cents. The Library and Reading Room of this Society is located at 841 Market street, "Carrier Dove" office, and is open every week day from 9 a. m. to 5 p. m. Meetings for Conference and Tests are held Sunday at 2 P. M.

CIRCLE OF HARMONY—MEETS EVERY SUNday at 11 A. M. in St. George's Hall, 909 Market street. Mediums and speakers especially invited. All welcome to participate. Mrs. F. A. Logan presiding

UNION SPIRITUAL SOCIETY MEETS EVERY Wednesday evening, at 7:45 o'clock, at St. Andrews' Hall, No. 111, Larkin street. Good speakers and test mediums will be in attendance every evening.

OAKLAND CHILDREN'S PROGRESSIVE LYceum meets every Sunday at 1:30 o'clock P. M., at Fraternity Hall, Oaklaud, corner of Seventh and Peralta streets. Everybody receives a welcome.

OPEN MEETINGS OF THE GOLDEN GATE Lodge of the Theosophical Society, are held every Sunday at 106 McAllister street, at 1:30 Earnest inquirers cordially invited.

Council G. G. of the T. S.

FIRST PROGRESSIVE SPIRITUAL ASSOCIAtion of Oakland, meets every Sunday at Fraternity Hall, corner of Seventh and Peralta streets. Meetings at 3 and 7:30 p. m.

OPEN MEETING.—ON AND AFTER SUNDAY. November 11th, at 2 o'clock, a Bible Class will be held at the Home College, 324 Seventeenth street. All will be welcome.

RIVER, HARBOR, CANAL DREDGING AND LAND COMPANY.

This Company possesses 20,000 acres of the richest alluvial land lying along the Bay of San Francisco, from Alvarado to Alviso, in Alameda county, and Mountain View, in Santa Clara county, a distanee of twenty-two miles, embracing all the waterways and water-front along this Bay shore-line. The title to this land is derived from the State of California in patents. If ever a great enterprise was started on a stable foundation, this certainly gives evidence of being one. There is nothing visionary about it, because the enterprise is founded on a substantial basis and the aim can be carried out successfully, judging from the best precedent, and result to the stockholders in very large financial benefits.

Besides this land the Company owns the patent right for the entire territory of the United States in the Sternwheel Dredging and Hydraulic Dirt Conveying Machinery, invented by A. Boschke, C. E. Both these are great improvements on past appliances, and they are the result of Gen. Boschke's experience during twenty-five years in dredging operations. This dredging plant is now ready for use, and will earn, when employed at the lowest ruling prices, $1,000 per day. It is adapted for levee building and for filling flats and lowlands; the excavated soil can be transported through pipes by means of the hydraulic dirt conveyors to a distance of a mile under pressure of powerful force pumps. This advantage will give the dredge employment in preference to others, when works like the filling of China Slough, in Sacramento, which has been attempted before but always ended in failures, can be done cheaply by dredging the soil from the river, thereby deepening it, and conveying the spoils through pipes to the ground to be filled.

A wide range of application for this plant lies in the creation of water fronts for shipping, where a greater depth of water is required, and the dredged material is used to raise the land for building purposes. In this respect the Company will have use for this dredging plant at a portion of its property known as Dumbarton Point, which is destined in the near future to become a shipping point and the terminus of several transcontinental railways. Dumbarton Point is situated about central of the Company's lands, on the East shore of the Bay, in Alameda county. It extends across the wide expanse of tide lands, and thereby approaches the shore of the San Francisco peninsula within a mile. The main ship channel from the wharves of San Francisco extends to Dumbarton Point, where it is half a mile wide, with a depth of water at low tide of thirty-six feet, permitting the largest ships to reach it. Here is also the only feasible point, where, by a bridge, the transcontinental railway traffic can reach San Francisco, when its magnitude will have made it impossible to employ the present method of ferries opposite the city, which could not, even now, spare water-front room for such an extensive ferry system as would be required.

With such natural advantages, this portion of the Company's property is destined to become immensely valuable. It is capable of having a wharfage front of three-by-six miles and several thousand acres to build up the terminal of more than one railway, warehouses, coal-bunkers, and most extensive lumber-yards, and will offer inducements to large manufacturers to locate their works where they can have plenty of ground, receive and ship by water and rail to the markets of the world. Who can estimate the value of that part of the Company's estate? It is one of the rarest opportunities for a sure and profitable investment.

Judicious management dictates for the present to develop that portion of the Company's land which, by a small expenditure of money, can be placed on the market for the uses of agriculture, and is particularly suitable for market gardens, strawberry culture, also sugar beets, and alfalfa, on account of the richness of the soil and the abundance of artesian water, which can be had at any point desired at the mean depth of 250 feet, and which does rise from four to five feet above the ground. There are now nine flowing wells on the Company's land. The Company has decided and directed its Superintendent to prepare 2,000 acres in the southeast portion of the estate by dividing it into one hundred 20-acre farms, digging irrigation and drainage ditches, boring artisian wells,—one at the corner of four adjoining farms; also, a roadway, running East and West, between the adjoining lands. The ditches will be seven and a half feet wide and four feet deep on either side of the road, and the soil from it will furnish the material to raise the road-bed. The ditches will be dug by a steam ditching machine that has been completed by the Superintendent, Gen. Boschke, having a capacity to dig, in a day, 2,000 feet of ditch, 7 1 2 feet wide by 4 feet deep;* also a floating pile-driver to work in connection with the ditches. These ditches will be provided with gates to regulate the height of the fresh water in the ditch or empty it entirely at time of low tide in the bay, and renew it from the numerous wells. By this system of irrigation the crops upon this land will be abundant and profitable. The South Pacific Coast Railway passes through this tract, giving facilities to send the produce to market, and in the near future freight steamers will be running from these lands direct to San Francisco, securing low freights to the farmers.

Numerous applications for this land have been made to the Company to purchase at $100 per acre, or for leases of from $5 to $8 per acre per annum. This improvement can be carried out within one year, and will result in a revenue to the stockholders, which will be paid to them in dividends half-yearly.

The capital stock of the Company is $4,000,000, divided into 100,000 shares of $10 each, and these are non-assessable, on account of the Company incorporating under the laws of the State of Colorado.

Fifty thousand shares of the stock have been issued in purchasing the 20,000 acres of land and the entire rights to the dredges and conveyor patents.

Fifty thousand shares of stock remain in the Company's treasury, the proceeds from the sales of which will go into the treasury to pay the cost of developing the enterprise. With the expenditure of $30,000, the Company proposes to improve the above mentioned 2,000 acres; it offers to sell 6,000 shares of its treasury stock for $5 per share, to obtain the funds to make this improvement.

In the Company's prospectus is stated and provided that its stockholders are preferred purchasers of the improved agricultural land, for which the Company will accept in payment its stock at par value.

The purchase price for the first 2,000 acres will be $100 per acre, therefore 200 shares of the Company's stock will buy 20 acres of the land improved by ditches, roads, and supplied with artesian water.

The purchaser of this amount of stock will thereby double his investment within a year, if he should choose to purchase the land in place of holding his stock to reap the benefits of the final development. The appreciation in value, probably manifold of the par value of the stock and its earnings in dividends, must result from the development of this enterprise. For further particulars, call or address Gen. A. Boschke,

130 Sansome Street, Room 6, San Francisco.

*Any body who wishes to see this machine can do so by going to the yard at the foot of Battery street, near Telegraph Hill and the water front, and witness the building of levees and digging a ditch at the same time; twelve buckets of dirt dumped every minute.

PUBLICATIONS.

A New Departure!

Spirit Eona's Legacy to the Wide, Wide World to be sold by Agents and through the House direct.

To introduce this Great Spiritual Work into every Spiritual family, and to those that read for advanced thought, I wish to appoint an agent (lady or gentleman) in every city and town in the United States, Canada, and foreign countries.

Those that will accept this position will find it very pleasant work. A few hours each day devoted to the sale of this book will bring you a nice income. Aside from this, you are doing a great spiritual good in distributing to the many the advanced thoughts in the book.

With little effort the book can be sold to nearly every Spiritualist that dwells in your city.

ONLY ONE AGENT to each town or city is wanted. Those that desire the same will please advise me at once, and I will mail them full particulars as to prices, etc.

The book is well advertised, and the many sales we have made is proof that this is the proper time for a book like this

[TITLE PAGE.]

SPIRIT EONA'S LEGACY TO THE WIDE WIDE WORLD:

VOICES FROM MANY HILL-TOPS,

ECHOES FROM MANY VALLEYS.

—OR THE—

EXPERIENCES OF THE SPIRITS EON & EON

In Earth-Life and the Spirit Spheres: in Ages Past; in the Long, Long Ago; and their Many Incarnations in Earth-Life and on other worlds.

Given through the "Sun Angel's Order of Light."

The book has **650 large sized pages,** is elegantly bound in fine English cloth, has beveled boards and gilt top; will be sent by mail on receipt of $2.50.

Please send amount by money order or registered letter

Catalogues giving contents of the book mailed free every one.

AGENTS WANTED.

Please address all letters to

JOHN B. FAYETTE,

Box 1362, Oswego, N. Y

THE BOOK,

"SPIRIT EONA'S LEGACY,"

Has found its way to England and Germany, and is on sale
In Madras, British India, by ....Kalsam Bros.
In Melbourne, Victoria, by....Mr. and Mrs. S. A. Morris
In Auckland, New Zealand, by Mr. and Mrs. Geo. Chalny

nov 26

ADVERTISEMENTS.

CATARRH CAN BE CURED

—BY USING—

POOLE'S

MAGNETIZED : CATARRH

REMEDY

In examining eyes clairvoyantly to adjust spectacles, and looking for the chief cause of failing eyesight, I found it to be catarrh and cold in the head. This fact revealed to me the true nature of the trouble to be removed, and led to the discovery of my catarrh remedy. It effectually cleanses the nasal passages of catarrhal virus, causes healthy secretions, soothes and allays all inflammation, completely heals sores in the head, restoring the senses of taste, smell and hearing. Tested for twenty years with complete success.

Upon receipt of $1.00 and five 2-cent stamps, I will send, with full directions, post paid, one bottle of CATARRH CURE.

One pair Melted Pebble Spectacles, $1.10; one pint Eye Wash, 50 cents; one bottle Cure for Catarrh, $1.10; when ordered at one time, all will be sent, postage paid, for $2.50.

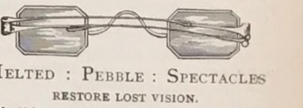
To Preserve and Restore Eye-sight

POOLE'S : MAGNETIC : COMPOUND

IS THE BEST.

This remedy, known as my Magnetized Compound, has proved itself an invaluable remedy for external diseases of the eyes and eyelids. This compound has been tested by thousands, and proved itself worthy. For sore throat, swelled tonsils and sore mouth, it gives immediate relief. In cases of scalds, burns, bruises, or any inflammations, it may be used with good results. Sufficient compound for one pint, 50 cents. Sent by mail, prepaid, with full directions. For any of the above, address

B. F. POOLE, Clinton, Iowa.



MELTED : PEBBLE : SPECTACLES

RESTORE LOST VISION.

My Clairvoyant Method of fitting the eyes never fails Sent by mail, $1.10. State age and how long you have worn glasses, or send a 2-cent stamp for directions. Address B. F. POOLE, Clairvoyant Optician, [Mention this paper.] Clinton, Iowa.



Astonishing Offer!

SEND THREE TWO-CENT STAMPS,

Lock of Hair, Age, Sex, One Leading Sympton, and your disease will be diagnosed free by spirit power

DR. A. B. DOBSON,

Maquoketa, Iowa.

FORM OF BEQUEST.

To those who may be disposed to contribute by will to the spread of the gospel of Spiritualism through the Golden Gate, the following form of bequest is suggested:

"I give and bequeath to the Golden Gate Printing and Publishing Company, of San Francisco, incorporated November 28, 1885, in trust, for the uses and dissemination of the cause of Spiritualism, —— dollars."

THE PRACTICAL AND THE IDEAL.

A Study of Cause and Effect in Relation to Impending Spiritual and Social Changes.

[Inspirational lecture delivered by W. J. Colville at Metaphysical College, 106 McAllister street, San Francisco, Sept. 5th, 1889.]

[CONCLUDED.]

If you are, any of you, born to the purple we do not advise you to literally sell all that you have and give to the poor so as to secure heavenly treasure; you could do that and by so doing, only relieve yourselves from responsibility, and increase pauperism by helping the poor to live a life of mendicancy which above all things else needs to be overcome; to give money away for no equivalent except to the aged, the sick and the sadly overworked, is folly and mistaken kindness; but to lay out wealth in such a manner as to bring labor to the laborers and payment for honest work, and in that way to destroy the anomalies of useless clothing locked up in warehouses while there are millions of bare figures starving in the Winter for lack of raiment, food going bad while millions famish, houses empty while whole families are huddled up in cellars, is in the only true sense to give to the poor, give them work, then pay them for it.

Socialism raises the war-cry against monopoly and all injustice, and suggests that government control of all necessaries is the remedy for existing evils; many socialists undervalue moral suasion altogether, and thereby make a fatal mistake in not seeing that something must first dispose the minds of a nation to equity, before equity can be established by law. People in a free republic such as this, where it is the boast of all that democracy not aristocracy prevails, will not and cannot be made to bring good laws into existence and rigidly enforce them, until they are sufficiently developed to desire them and to insist upon carrying them into execution.

Prohibitionists talk of stopping the liquor traffic by prohibitory legislation, but how will you get prohibitory legislative enactments only by the voice of the people demanding them? There must be a majority on the side of a movement or it cannot become law. Agitation on temperance, woman suffrage or any other reform is useful, as it awakens the moral sense of a community and creates a desire for good laws, not only for their passage but for their enforcement also; as the old teacher said, we must keep the heart with all diligence, for out of it are the issues of life; if one is stabbed through the heart, death instantly ensues, as the heart is the vital central organ in the body; so the moral sense is the vital center in man's intellectual and spiritual economy; whatever affects that, changes his whole course of action. Love is stronger than all else; men will endure from no other cause and under no other pressure; even animals are amenable to love more than to every other emotion, so that not cruelty but kindness tames the savage monster of the forests, charms the serpent and gives the magician power to toy unharmed with the most venomous creatures upon earth.

Too much stress can never be laid upon the need of working upon the highest sensibilities of human nature; we must ever aim to touch what lies beyond selfishness, and when we seek it with all our might we shall surely find divinity in all. The great truth which is being brought to light with peculiar clearness by the metaphysical healers of the day is one that demands most serious and sober consideration at the hands of every parent, teacher and reformer. Though some mental healers call themselves Christian Scientists, and occupy a rather exclusive position in the religious world, awakening the hostility of many, and calling forth the honest criticism of all, there is that in their creed or declaration of principles, which is founded on so stable a rock of permanent reality that nothing can ever dislodge it from its abiding resting place; the truth to which we refer is this: that everything is essentially good, that Deity is all in all, that sin and disease are only appearances in a realm of shadows, while health and virtue are eternal conditions of infinite spirit.

Theodore Parker owed much of his success as a preacher and adviser of youth, to his firm conviction that nothing but truth and goodness could effectually content mankind. Emerson saw the same great truth, and even went so far as to ignore the rite of baptism because in his eyes the child brought to the font was purer than the officiating minister. Plato saw this when in his dialogues he makes Socrates point all his pupils to the perennial fount of latent knowledge within each human breast. Buddha acknowledged this when he told all who would attain Nirvana that by abstracting the mind from all externals they might find profound peace and highest wisdom in the deepest breathing of their own inmost souls. Jesus knew this when knowing what was in man he refused not to consort with publicans and sinners. Peter knew of this inner goodness of human nature when he told his readers of Christ going and preaching to spirits who had been two thousand years in prison. Milton knew of this when he enjoyed his "Paradise Regained," far more than his "Paradise Lost," and thought it the finer piece of work; in a word, all teachers who have been truly great, have felt that human nature was not rotten, but on the contrary, perfectly sound at the core, and that the thing to do is to try and reach the core, to try and bring to the surface the living waters which lie deep down in the hidden recesses of man's moral being. Some wells are very deep, some mines require an immensity of working before they yield anything, and the workmen may often get discouraged as they put down their shafts deeper and deeper still into the earth and yet find nothing, but there is something there and if not in time, assuredly in eternity, the divine life within will manifest itself and more thrn amply repay all who have struggled to reach it, for all their toil.

It is a great fact in human experience that people as a rule get out of life and out of others just what they call out. Go through the world disturbing everybody, and you will find yourself doubted at every step; despise others, and you will be despised yourself; hate others, and you will be hated; love others, and you will be loved. Have you not often felt an indescribable feeling of repulsion and distrust creeping over you in the presence of some one about whom you know nothing and whom you have accidentally met for the first time? Have you never been into somebody's house or somebody's room when there was no one at home, and felt a feeling of repugnance stealing over you, and you knew not what caused it? The site of the house may have been most eligible, the room luxuriously furnished and fitted up with an eye to the finest artistic effect, and yet gloom, despondency, passion, or some other angry or morose feeling awoke in your breast and you were most uncomfortable and ill at ease, without knowing why, while the reverse is equally true; you have gone elsewhere, and though there have been no very charming externals, something sweet, soothing and invigorating has come over you, and you have known instinctively that you were in a happy home and in a room occupied by a person of refinement and nobility of character.

It has always been admitted that a person's home bespeaks his character; no one denies that dress, tone of voice and manner are indications of character, but there is a something far deeper than anything the outward eye can see or ear observe; there is a subtle, pervasive magnetism or rather psychical influence, that goes with people; that appeals irresistibly to its own affinities in the natures of all that it approaches; to utilize this subtle, finer force, to come into rapport with the better features of human nature, by appealing to what is loveliest in human character, is to set for yourself a high ideal and try to live up to it in such a manner as to lift others to that high level also. A teacher not only needs a high ideal for himself and scholars, he needs an unwavering conviction that no matter how idle or even vicious his pupils may be, that they are endowed with every conceivable virtue in their inmost constitution; let the children or young people feel that naughtiness is really expected of them; that they have a reputation as black sheep, and that they are really not expected to be white ones, and they will very soon confirm their teacher's expectations concerning them.

We know that facts relating to past experience may be brought up easily enough and presented in a formidable way as arguments against even the possibility of viewing all things through rose-colored glasses; if experience compels us to be pessimists, how can we be optimists? Those who have had sad and long continued experiences with human heartlessness and obduracy may plaintively inquire, Can we shut our eyes to facts and persuade ourselves that evil does not exist because we imitate the silly ostrich and hide our heads lest we should see our pursuers, are not the theories of modern metaphysicians quite unpractical? Is it not an absurdity to attempt to deny the existence of moral and physical disease, when the ravages occasioned by numberless disorders, both of mind and body, are self evident to all but the willfully blind? Does not the moral microscope show up plague spots in character as effectually as it reveals the chobratic microbes which physicians declare they have seen traveling from place to place and infecting the bodies of human beings. These and many similar questions are easy to ask, and to many questioners they appear like unanswerable objections to the optimistic theory, but they are after all little better than sophistries, and require to be met not in a spirit of arrogant denial, but by cogent reosoning on the superior power contained in the opposite of all these evils. Now we will admit at all events for argument's sake, that all evils and diseases ever supposed to exist, exist in reality; we will go far enough to admit if you so desire, that there is a great arch fiend attended by millions of imps going about perpetually seeking whom they can devour, we will admit the existence of countless hosts of ex-carnated fiends, and allow that obession or demoniacal possession in its most exaggerated form is something of constant occurrence, we will grant all the premises of those who postulate the theory of infection on the ground that disease and sin are positive realities and can be and are communicated in the very air from mind to mind and body to body; but admitting all this, does not shake our previous convictions by the weight of a feather; if sin and disease are strong men holding their castles in unquestioning security, they can only hold them so long as a stronger man does not put in an appearance; but if the stronger storm the citadel, then the strong must own themselves defeated.

The theory of magnetic healing, as well as of mind cure, and indeed equally with it, though on a somewhat different plane, admits and enforces the idea of the contagion of health, and that without necessarily denying the contagion of disease; there cannot be two absolutes or two almighties; either health is more powerful than disease, truth than error, righteousness than sin, or the reverse; there must be either a Supreme Good or a supreme evil, and as none but devil worshipers can logically admit the latter, Supreme Goodness must be in the thought of all the only eternal and absolute reality in the universe. The question of the day is not as some people think, God or no God, it is God or Devil, one or the other there must be; which is there, or which is the Supreme Power? Science sides with God against the Devil, and no science does this more unfalteringly than the modern science of evolution; the doctrine of evolution is death to the devil, it throws all the reins of government straight into the hands of God; it is, when logically interpreted, a material view of absolutely pure Theism, and is in our estimation the very science which, by taking hold of the scientific intellects of the present century will dethrone the devil and enthrone Deity in the temples of learning the world over.

Matthew Arnold's stream of tendency ever making for righteousness, Herbert Spencer's eternal energy, may not convey the idea to most minds of a personal God, but they do carry the thought of an infinite goodness at the core of the universe to the minds of all who accept them, and this is enough; we cannot undertake to define by way of limitation a power infinitely superior to ourselves in all respects, but we can feel secure in the embrace of even an eternal energy which is wise and good enough to work in a stream of tendency that inevitably makes for righteousness; to admit as much as that which though far less than most Theists would have us admit, is nevertheless to admit enough to establish upon a rock of eternal and invincible strength our beautiful philosophy of goodness supreme in the universe.

Now, to return for a moment to the teacher and his class; he has some very hard, obstinate cases to deal with; he is baffled at every turn in his efforts to turn the merits of his pupils' thoughts into rightful channels; he is met at every turn by obstacles which appear insuperable; now he is to meet and vanquish them; how is he to awaken a divine nature in the hearts of some who have hitherto given no evidence of possessing much else than a diabolical nature? he must satisfy his reason before he meets his class, that every one of the young scapegraces he has to deal with contains deep down in his nature an element of pure divinity, and that he must develop his own divinity so that his class can be infected by what calls into action this latent goodness which inheres in every one of its members; some of course, will be harder to reach than others, some will respond quickly, and others will be like stones which only very long continued dripping wears away, but just as surely, nay, far more surely than that small-pox, fever or cholera is contagious, must he have faith that virtue is contagious; we need a system of teaching to become universally benevolent, based upon a supreme belief in the innate goodness of human nature. This turns old theology upside down, it utterly abolishes the hideous delusion of total depravity which, far from being a doctrine repugnant to the carnal mind, is the most consoling and encouraging of all conceivable doctrines to those who are not only carnal now, but wish for a good excuse for remaining so.

It is not humility but love of sin that encourages low views of human nature, that makes the words poor, sinful worm, and like expressions sound like music to the ear, for the inference is obvious that if we all are such poor, contemptible wretches, bred and born in iniquity, conceived in sin, in total antagonism from the moment we drew our first breath to all virtue; it would be unreasonably preposterous to expect us to be anything other than monsters of vice until miraculously regenerated by the all-powerful suasion of the Holy Ghost; but if, on the contrary, the holy spirit of God is born in us, if it is the fundamental principle of our being, our very essential life, the essence of our existence, we need not wait for miraculously changed hearts, for old ones to be taken out and new ones put in before we can love and practice virtue, but from our tenderest years we need only strive to bear and lovingly obey the promptings of our good angel to be able to tread with zeal the race that is set before us.

We must indeed watch and pray, for temptations crowd thickly round us and flesh is weak and prone to seduce the spirit, but when we can realize fully that we have always at command an infinitely stronger power than that of evil, we would never succumb to evil, never lose courage, never fear, lest it finally gain the victory over us. It may be quite impossible to convince a patient that he has no disease, still it may be quiie possible to convince him that his disease can be cured, driven out by means of a force stronger than the disease. The animal magnetist says he has a power in his body exuding through his powers, that is so forcible in its action, and endowed with such healthful potency that it can expel disease, and introduce into the system out of which disease has been turned, a powerful vitality sufficient to repair waste and rebuild all decaying tissues; the mental healer says there is a power of mind sufficiently strong to change the events of your thought, so that your thought will in future be constructive and build up a healthy frame, while it has hitherto been of the destructive order and has therefore weakened, ruined the body; the spirit medium says, I have a band of guides around me who can put to flight all the dark spirits who obsess you, and there

Continued on Seventh Page.

PUBLICATIONS.

STUDIES OF THE OUTLYING FIELDS

—OF—

PSYCHIC SCIENCE.

A work with the above title has just been published by HUDSON TUTTLE, an author and original thinker, whose previous works have been important contributions in certain fields of science.

The author sets out to put on a more scientific and rational basis the proofs of the doctrine of Immortality. He recognizes the fact that we live in an age of growing skepticism; that evidence which was once sufficient is no longer so, and that in the minds of a very large class of earnest and intelligent persons, faith in the future state of existence has a very slender hold. In his opinion it is the right and duty of this generation to place this doctrine on an enduring basis—a basis as solid as the Copernican system of astronomy. This, however, is not to be done by old methods, but new and modern ones suited to modern thought. The author believes there is a large class of facts which have a direct bearing on the subject and he brings these into his discussion in a masterly manner. In many ways Mr. Tuttle is well fitted to this work, having given over a third of a century to its study and investigation.

The subjects treated are as follows: Matter, Life, Spirit, Mind; What the Senses Teach of the World and the Doctrine of Evolution; Scientific Methods in the Study of Man and its Results; What is the Sensitive State? Mesmerism, Hypnotism, Somnambulism; Clairvoyance; Sensitiveness Proved by Psychometry; Sensitiveness during Sleep; Dreams; Sensitiveness Induced by Disease; Thought Transferrence; Intimations of an Intelligent Force Beyond Superior to the Actor; Effect of Psychical Conditions on the Sensitive; Unconscious Sensitiveness; Prayer in the Light of Sensitiveness and Thought Transferrence; Immortality—what the Future Life must be, Granting the Preceding Facts and Conclusions; Mind Cure, Christian Science, Metaphysics, their Psychic and Physical Relations to which have been added nearly fifty pages of personal experience and intelligence from the sphere of light. These chapters abound in beauty and interest.

It has been received with great favor by the press:

"The Boston Times"—Distinctly an exposition of Spiritual doctrines * * * and interesting as setting forth the principles of this belief.

"Christian Leader"—His new methods are very fascinating—very pleasing to the imagination—but at the same time very seductive and unsubstantial, as viewed from the Divine Revelation.

"Bookseller"—This author has been long given to the investigation of the occulate, and has done much to attract attention to the claims of Modern Spiritualism.

"Home Journal"—At least—a book of originality and and curious interest.

"Boston Evening Traveler"—The book is one particularly interesting, and presents an admirable collection of evidence of psychic influence.

"Detroit Tribune"—Sensible and direct in style; scientific in method—vivid and interesting.

"S. F. Bulletin"—The author undertakes to establish the doctrine of immortality on a rational and scientific basis.

"Mrs. H. M. Poole in R. P. Journal"—While there is not a paragraph that is not eminently attractive, I find the closing portion, "Personal Experience," to be not only very beautiful but to embody a vast amount of philosophy.

"Argus"—Should be in the hands of every naturalist, as well as Christian and Spiritualist.

"The Congregationalist"—Mr. Tuttle believes in Spiritualism, but is not one of the more irreverant and offensive sort.

"Hall's Journal of Health"—All in all a book of great value to the student whose reaches after knowledge extends beyond the material plane into the higher realms of truth.

Handsomely bound, 252 pp., fine paper and good type Price $1.25, post paid. For sale wholesale and retail by the GOLDEN GATE Publishing House.

LUCIFER.

Theosophical Monthly, designed "to bring to light the hidden things of darkness.

Edited by H. P. BLAVATSKY.

Terms of Subscription, $3.75 per annum, post free. Single numbers 40 cents. All subscriptions to be sent to Theosophical Publishing Company, Limited, 7 Duke street, Adelphia, London, W. C., England.

THEOSOPHICAL PUBLICATION SOCIETY PAMPHLETS ALREADY PUBLISHED.—Theosophy and the Churches, 5 cents—"Psychic Bodies" and Soul Survival, 5 cents—Philosophic der Mystik, 10 cents—The Theosophical Movement etc., 5 cents—What is Matter and What is Force, 5 cents—Re-incarnation, 10 cents—Practical Occultism, 15 cents—Epitome of Theosophical Teachings, 5 cents—Keeley's Secrets, 15 cents—Nature, Spirits or Elementals, 10 cents—The Higher Science, 5 cents—Was Jesus a Perfect Man, 25 cents—The Hebrew Talisman, 15 cents—Selflessness, the Hyphthoria and Taro, 15 cents—Swedenborg Bifrons, or Swedenborg, the New Church Sect, and the Theosophical Society 10 cents—Theosophical Concepts of Religion, 10 cents—Inter-Relation of Supernatural Phenomena and the Ethics of Theosophy, 10 cents—Parabrahm, 15 cents. To be had on receipt of stamps, post free, of the Theosophical Publication Co., Limited, 7 Duke street, Adelphi, London, W. C., England. Subscription, $1.25 per year.

THE SOWER.

A Semi-Monthly Journal.

An advocate of the equal rights of Man and Woman, demanding justice for the latter; that she may receive equal wages with man when she performs the same work. Its aim is the enlightenment of the human family through educated mediumship, and it seeks to develop sensitives to fill positions in public mediumship. It will avoid the fraudulent and defend the genuine every time. Subscription, $1.00 per annum.

Send for pamphlet "How to Become a Medium in Your Own Home;" also a Sealed Letter designating all your phases of mediumship, and a sample copy of "The Sower." Price only 15 cents. Address, JAMES A. BLISS, Editor "The Sower," 42, 44 and 46, Larned Street West, Detroit, Mich.

SPIRITUAL THERAPEUTICS.

W. J. COLVILLE'S

Great standard work on the Theory and Practice of Spiritual Healing, 325 pages, handsome cloth, $1 00. Postage 10 cents. Sold by traveling agents in every part of the world.

[In the Press.]

STUDIES IN THEOSOPHY; HISTORICAL AND PRACTICAL, by the same ahthor. This work will extend to nearly 500 pages, and constitute a complete handbook for all students of this fascinating theme. Price $1.50. Postage 15 cents. Subscriptions taken by Miss H. M. Young, 1725 Everett street, Alameda, Cal.

WORKS BY P. B. RANDOLPH.

"THE NEW MOLA,"

The Laws and Principles of Magnetism, Clairvoyance and Mediumism. A Hand-book of White Magic. Price, 50c.

"THE ASIATIC MYSTERY,"

Being the extraordinary Code, Creed, Faith, Belief and Practice of the Rosicrucian Fraternity. Price, 25 cts.

"LOVE AND ITS HIDDEN HISTORY,"

Two Volumes in one. Price, $2.50; postage free.

Address, KATE C. RANDOLPH M. D., 210 Bancroft St., Toledo, Ohio.
aug31 6m*

NEATLY BOUND IN CLOTH,

Price, cloth, 50 cents; paper, 25 cents.

HERTHA,

"The ever womanly leads us on."—GOETHE.

Address, E. HUGHES,
P. O. Box, 1772. Los Angeles, Cal.
jer-

"MODERN THOUGHT,"

Devoted to the

SPIRITUALIZATION OF HUMANITY,

Published monthly by Charles Fillmore, Journal Building, Kansas City, Mo. $1.00 per year. Sample Copy Free. Christian Science, Metaphysical, Theosophical, Spiritual, and all kinds of reform literature for sale.

THE TWO WORLDS.

MRS. EMMA HARDINGE BRITTEN, - - Editor,
E. W. WALLIS, - - Sub-Editor and General Manager

Office—61 George Street, Cheetham Hill, Manchester, England.

PUBLICATIONS.

"ECHOES FROM AN ANGEL'S LYRE."

A Collection of New and Beautiful Songs, with Music and Chorus, in Book Form, by the well known Composer,

C. P. LONGLEY.

This book is nicely gotten up, printed on fine paper, sheet music size, neatly bound in boards and is embellished by a finely executed title page, the symbolical picture of which was depicted to Mr. Longley by his friend, the late Dr. S. B. Brittan, many years ago. The work contains twelve choice and original songs, three only of which have before appeared in print. Its contents are as follows:

"Only a Thin Veil Between Us."
"There are Homes Over There."
"Open those Pearly Gates of Light."
"They'll Welcome Us Home To-morrow."
"All are Waiting Over There."
"On the Mountains of Light."
"In Heaven We'll Know Our Own."
"Glad that We're Living Here To-day."
"We'll All Meet Again in the Morning La
"The Angel Kisseth Me."
"We'll All be Gathered Home."

The book is now on sale at this office, and beside being a choice and appropriate work for the parlor of every Spiritualist person in the land, will be found a suitable holiday gift for friends. PRICE $1.00, postage 12 cents.

THE BETTER WAY.

A Large 48-Column Journal, Published at Cincinnati, Ohio, every Saturday, at $2.00 Per Year, in Advance. (Lately Improved.)

This is one of the largest, most vigorous and eclectic Spiritualist publications in the world. It has attained a large circulation in the United States, and rejoices in patrons in all countries where liberal thought seeks a foothold. It is fresh, sparkling, argumentative and progressive.

Subscription—Per Year, $2.00; Six Months, $1.00.

Advertising Rates are reasonable, and will be furnished on application. Specimen copies Free to any part of the world.

THE WAY PUBLISHING CO., Cincinnati, O.

THE WATCHMAN.

An 8-page Monthly Journal, devoted to the Interests of Humanity and Spiritualists. Also, a mouth-piece of the American and Eastern Congress in Spirit Life.

OLD PHILOSOPHER,............................Spirit Editor

Published by Boston Star and Crescent Co. P. O. Box, 1129, Fort Wayne, Indiana.

Hattie A. Berry,...........Editress and Manager.

Terms of Subscription (in advance)—One year, $1.00; Six months, 50 cents; Clubs of ten, $8.00; Single copies, 10 cents; Sample copies, free.

THE MEDIUMISTIC EXPERIENCES

—OF—

JOHN BROWN, THE MEDIUM OF THE ROCKIES

With an Introduction by Prof. J. S. Loveland.

This work is not a biography, but simply a part of the mediumistic life of the author. No claim is put forth of literary finish. To make the book readable and comprehensible has been the only aim of the author and editor, and as the former had no education in early life, and has acquired through his mediumship most of what he now possesses, it furnishes another illustration of the good of Spiritualism. Cloth, pp. 167. Price, $1.00.

For sale at this office.

HARMONY,

A Monthly Magazine Devoted to Truth.

—TERMS:—

In America—One year, $1 00;.......Single copy, 15 cents.
In Australasia—One year, 5s;............Single copy, 9d.

We will forward 6 copies of "Harmony" to one address, for $5.00 per annum. Suitable advertisements received at current rates. Each advertiser will receive a copy of "Harmony" free of charge, during period of advertising. American subscribers should make their remittances by Postoffice order, payable to M. E. Cramer. Australian subscribers to F. E. Coote.

THE CARRIER DOVE.

An Illustrated Weekly Magazine, devoted to Spiritualism and Reform.

Edited by MRS. J. SCHLESINGER.

The leading feature of the CARRIER DOVE is its handsome illustrations, and sketches of prominent Spiritualists. It is the original and pioneer illustrated weekly journal devoted to Spiritualism.

DR. L. SCHLESINGER, MRS. J. SCHLESINGER, } : : : Publishers.
Terms:—$2.50 per Year. Single Copies, 10 cents.

Address, THE CARRIER DOVE, 841 Market Street, San Francisco, California.

ALCYONE FREE FOR TWO MONTHS.

ALCYONE is a 20-page Monthly Journal devoted to the spread of the Philosophy and Phenomena of Spiritualism, WITHOUT RELIGIOUS CONTROVERSY.

H. A. BUDINGTON, - - - - - - - Editor

Sent free for two months, to those only who enclose 10 cents in stamps with the order. One dollar a year.

Issued by the STAR PUBLISHING COMPANY.

dec 10 93 Sherman Street, Springfield, Mass



Send as above for Illustrated Book Catalogue Free.

THE ALTRUIST

Is a monthly paper, partly in Phonetic spelling, and devoted to common property, united labor, Community homes, and equal rights to all. It is published by the Mutual Aid Community, whose members all live and work together, and hold all their property in common, all the men and women having equal rights in electing officers and deciding all business affairs by their majority vote. Fifty cents a year; specimen copy free.

Address A LONGLEY, Editor, 213 North 8th street St. Louis Mo.

"BEYOND,"

A RECORD OF REAL LIFE IN THE BEAUTIFUL COUNTRY OVER THE RIVER AND BEYOND.

PRICE - - - - - - - - FIFTY CENTS

For Sale at this office.

THE FREETHINKERS' MAGAZINE,

A monthly FREE magazine. No communication rejected on account of the sentiment expressed. The editor reserves the right to be AS FREE in the expression of his views as are be correspondents. Each writer is solely responsible for his otrher own opinions. Each number contains 48 pages. Price, $2.00 a volume; 25 cents for a single number. Address, H. L. GREEN, Editor and Publisher, Salamanca, N. Y

THE ALTRUIST.

Devoted to Community Homes, United Labor, Common Property, and equal rights to all. Issued, monthly, at St. Louis, Mo. Fifty cents a year.

The Practical and the Ideal.

Continued from Sixth Page.

is no reason whatever why such statements may not be credited, and faith induced in the patient, which is in truth saving faith, which is naught else than implicit confidence in, and complete co-operation with an infinite and eternal reservoir of health and virtue unfailing, unconquerable, all conquering.

Longfellow in his "Excelsior," has truly pictured the success of an aspiring soul, a success related to eternity, and that no earthly defeat could possibly shake; if it were not for the last stanza in his poem, he would have preached pessimism; omit that last stanza, and the teaching of the poem is immoral and despairing, but with the final stanza in its place, the poem is one of the superbest pieces of actualized idealism ever presented to the world; the boy did succeed though he lost his earthly body in the effort; he was a shining, breathing star in the life beyond, he was a voice from the sky bidding the world come higher; he spoke in no faltering tone, but with clear, ringing accents from beyond the tomb; he was satisfied even though men thought he had failed utterly, and he beckoned and called others to hold firm in their hands "the banner with the strange device, Excelsior," even though in always clutching on to it they might lose everythiug which moth and rust can corrupt, and which thieves can break through and steal. Longfellow can never be forgotten because he touched the deepest and truest springs of human nature, and fathomed the abysses of immortal being so as to inspire every reader who can drink of his spirit to press boldly on in spite of every obstacle, to reach a goal of felicity hereafter, where the results of all patient, toiling human endeavor will be the means of affording the happy spirit the exquisite, unselfish joy of rising higher, while drawing others onward.

Some persons object to the works of Ouida, the greatest novelist of the day in her line, because she shows up human nature as it is now, at its best, and at its worst; the only flaw we can ever detect in her writings is that she does not seem to grasp the compensation in the future for those noble characters she depicts with sufficient firmness; she leaves immortality an open question, she leaves the goodness of the Eternal among the probabilities; there is no evidence in her works that she is certain that though all earthly rewards may come too late, eternal results are ever sure, infuse into her writings a little more confidence in God; a little more positive statement like that which constitutes Longfellow's "Excelsior," one of his great masterpieces, and the English novelist who resides in Florence, Italy, would be without exception, one of the most tremendously powerful teachers of her time.

A high ideal must not only be presented, its practicability must be demonstrated; nature is a great economist, the law of utility does work everywhere, in all things; results do follow in every instance, though we cannot always see them, and they are not always immediate, and no teaching is adequate that while presenting lofty idealism does not also show that a high ideal is not a mere phantom or will 'o the wisp which leads on its victims to the tombs and there leaves them, but is in every case a steady, heaven-born light which beckons on the traveler nowhere but through the pearly gates into the golden streets of the celestial city whence those who enter shall go out nevermore.

It is all imagination this idealism, these quixotic theories, what do they amount to? They do not bring us food, fire and raiment, say the blind utilitarians who make no promise for wants beyond the body; our imagination is not a farce but a reality; a thing imagined is a something on the brain and heart of man, it is a reflection from some superior state of being. Everything must exist in spirit before it can take form in matter; spirit is substance and matter merely shadow; material shadows are produced by spiritual substances that cast them; just as a man, a tree, a dog, a horse, etc., will each cast shadows and each its own shadow, the shadow of a man being totally distinct from that of the tree against which he leans, so every material thing is in its condition an evidence of a certain state of mind that has been at work to cause it.

The realm of idea, the subjective sphere of thought is the plane in which all inventions originate. An architect had planned a bridge between New York and Brooklyn years before the suspension bridge spanned the dividing river; it was all perfect in his thought and so he could give the plans fully sketched out to the city authorities, and when they were accepted men set to work and translated a reality out of mind into matter, they succeeding in materializing an idea; people ask us if we believe everything was created out of nothing; we answer no, indeed; but we maintain all was previously involved in mind, and was afterwards evolved in matter. Don Quixote, the favorite hero of Cervantes, the great Spanish poet, was not an impractical man, he was only too advanced for the days in which he lived; he was a seer and a prophet.

Are not all inventors romancists, visionaries, dreamers, do they not see with an inner eye what will one day become objective to the senses? What could be more incredible on the day when it was first proposed, than an Atlantic cable? What miracle of Bible times seemed to prove more conclusively the need of divine or satanic agency to accomplish it than the idea of laying a cable 3000 miles in length beneath the deep Atlantic waters? It has been done though, and messages go from Europe to America and back again in an hour or two. Not to deny the miraculous, and yet to attribute it to natural instead of supernatural agency, is the great idea of the most advanced of modern thinkers. The world is not alone in space; it is in constant, subtle communion with myriads of other worlds; across the bars of ether which divide the planets the one from the other thoughts pass with the rapidity of lightning, ideas that seize the genius in his moments of inspiration or breathed into his mind by unseen spirits, often wafted to him by the denizens of other planets which have reached a state of growth the world will yet attain to, though it has not yet attained to it; the idealist looks within and listens for the silent voices which take on no outward form of speech, and these reveal to him the models after which he patterns in his resolve to bring into outward existence something which heretofore in this world has had no outward shape.

Cultivate the ideal, study the best and purest models, and never be discouraged because it may take centuries of growth to unfold the ideal oak from the ideal acorn. An idealist may be a worker anywhere at any trade; no work is in itself degrading, and no sphere of action so limited that the true worker cannot utilize it as the scene of his reformatory endeavors. The stage may be made a most effective pulpit, the concert, even the ball-room, may be turned to good account by those who would idealize amusements and reach the morals of community through popular modes of recreation. A sensible person never loses sight of the fact that the ideal is the only thing really worth striving for; all material uses are but means to loftier ends, to higher spiritual results. Amusements need not be abandoned, and places of amusement need not be denounced, but they need elevating; the moral tone of recreation needs to be improved, and when people seek for distraction from the wear and tear of business life, let them go to the theater, the concert or the dance, with the rational intent of satisfying some legitimate need of their nature which, when supplied, will help them to do the business of life more perfectly. As means to an end, pictures, statuary and song are as necessary as they are natural, and now that society is not equally organized, and wealth so impartially distributed that all can provide themselves with works of art and vertu, let those who have an abundance of this world's store, learn to enjoy the good gifts fortune showers upon them, by doubling and quadrupling the enjoyment they can get out of their possessions by taking a delight in the pleasure these objects confer upon the thousands whom they invite to gaze upon. Life will be self-denial no more when all desires are pure and unselfish, when self is eliminated from the thoughts of all, and each takes pleasure in another's pure enjoyment; then the gratification not the suppression of impulse will evoke the highest good, and then humanity's ideal will be attained, and God's kingdom will have come.

[Written for the Golden Gate.]

Purification.

BY JANE MERRILL MITCHELL.

"Keep thyself pure," resounded from Time's sounding board ages ago. What is purity? Who can tell? We all have our ideas, but what is it? We can sometimes see best by getting around on the opposite side to look. The reverse of purity I should say is adulteration or demoralization. What is adulteration? We all know what it is in our food and drinks, and in fact, we find it in everything on the market which can be adulterated. And for what object? Stealing, taking from your neighbor what does not belong to you, as you give less than an equivalent. The effect is demoralization, or a laxity of principle, which lets down one to where they become in time helpless to rise, and must call for help, as did the rich man to Lazurus for one drop of water to allay the distress, and strange to say, the very ones we injure are those who can give relief. And sometimes it is long before they are ready or willing to do this, hence Hell lasts long.

Adulteration, in a moral sense, or a spiritual sense, we will call it, what is it? Have its nature and effects ever been described understandingly by teacher or physician? Justice demands protection to each and every faculty, mental, moral or physical. But do we get it, or are we permitted to protect ourselves? Society, as it exists to-day, is a debauchery, the result of long continued indulgences, or recklessness of thought, and action thereon. There is no need to wade through it to find what it is. The surface, with its scum of results, shows the conditions within. *Nothing can hide.* What have we, as women and mothers to do to change conditions? First, protect ourselves at all hazards. "Hands off," to every man living in the body, and to every low-lived groveling spirit influence which hovers about women, as lawless as in earth life, and more subtle, both to man and woman, because in the spiritual. Make them stand back and keep their places until they understand what protection means, and what we require. However much your nature be aroused, distinguish *yourself* between love and lust, and swear allegiance to none but the divinity above you.

God is man. A Godhead will not follow woman to demoralize her. Will not reach out to touch her, and in many ways to excite her frame made for sacred purposes, thus dragging her mind to the same level as his own. Would a Godhead pollute the atmosphere with thoughts, or books or pictures, thus weaving nets for vile demoralizing purposes? Every act, even legal, as *man* calls it, that does not lift the better nature to a higher standpoint of thought and feeling, degrades. You may not know how to distinguish because you may live in that strata of adulteration.

When degraded thoughts reach out from man to woman, or woman to man, to produce an effect, it adulterates, it steals from Natures's wisdom. Eva Barnes, of Clara, Pa., in her article on "Voice of the Mother," has opened the Golden Gate wide, and shown what true womanhood all see, viz.: that the hydra-headed monsters, Lust and Ignorance, must first be dealt with before the earth can find a new, a better race of beings. Her power of penetration and principle ring as the true metal. But I would borrow one sentence to speak from. She says, "not repression, but direction." That, my sister, is a saying for such a time as we dream of, when all do right for the sake of right, and for the love of so doing. But in the present chaotic conditions, *repression is wisdom* in more cases than otherwise. Of the two evils choose the least, and also think of the vile strata in the spiritual, which is more than neck deep and engulfs many entirely.

Let me ask, suppose two angelic beings were to eat for the mere object of taste of the viand, with no reference to their real, unadulterated necessities? What would we think of them? We certainly could say you lack wisdom. But no individual of angelic tendencies would do this. Wisdom—with none of the depraved appetites born of adulterous generations, would say to you, "Eat *only* for the health of the body;" the machine which must be wisely cared for, to enable the mind, the machinist, to do the work best for the purpose of soul growth. How many care for the growth of the soul, when you come to that point? Even so-called Spiritualists—we find many of them are talking about the soul without knowing or caring if they have one. Only let them revel in their desires and do as they like. The teachers we have call such "*Nothing but leaves.*" Repression is one of God's laws, and who can say it is not needed more than any other law, as things exist to-day.

When all become in harmony with divine laws, then we may say "direction and not repression," but as long as adulteration exists, inherited, and as long as pleasure of the moment is the moving principle of action, repression must be the only potency. Many bible readers laid aside the bible altogether, and even raised their voices against Bible Spiritualists to a high pitch, but when ready to appreciate the true inner spirit of its teachings, and see the use of the record, picked it up again understandingly. So when any object is to be gained for good, with *justice to all* departments of our life, the higher as well as the lower strata, and also to all others concerned, we may say "direction."

The machine is the body we wear, the machinist, the mind. When the motive power relaxes its hold upon the true use or object to be gained by giving way to indulgences or mere pleasure seeking, a screw in the machine somewhere is loosened, a friction or some other wear of the machinery, and in the end, a worn out machine, and the machinist becomes affected as by the various drug habits. At last, a *lost*, a hopeless soul, crying out for help, as the soul is the moving power of the mind, or should be, and not the impulses of the spirit.

Chemicalization or polarization of the atoms which compose our bodies; is a necessity, but not understood, because the very laws which govern it are adulterated in man's mind, and a mass of debris must first be removed; hence repression should be advocated until such time as true manhood and womanhood obey strictly, nor eating nor drinking, nor pleasure seeking, only when the soul's wisdom dictates as the best good for growth, strength and uplifting of thought. We eat, we drink, we sleep under false conditions made by our own indulgences, as well as by those of generations past.

When we as Spiritualists cry out, "What shall I do to be saved" from these conditions? instead of how can I get Indulgences? There will be an uplifting of thought which must purify all things. To the great Congress above I pray, Haste thou that day.

ADVERTISEMENTS.

Choice Residence For Sale

House and lot in Mountain View. The house is two stories, nearly new, hardfinished, and contains nine rooms. The lot is 125x193 feet, is planted to choice fruit trees and flowers. Contains also, barn, chicken house, etc. Price, $2,500. For particulars apply at GOLDEN GATE office. Also three choice village lots adjacent thereto.

AMOS ADAMS,
President of Boord of Trust.

J. J. OWEN, Secretary. je29

ADVERTISEMENTS.



DR. T. D. HALL,

Surgeon and Specialist

In the Treatment of Chronic Diseases, Medical and Surgical.

HUNDREDS OF PERSONS

Have been treated su cessfully at this Institute for Diseases of the Eye, Ear, Nasal Passages, Throat and Lung Diseases, Piles, Prolapsus, Rectum Fissure, Fistula in Ano, E ilepsv, Asthma, Dyspepsia, Enlargement of the Liver and Spleen, Abscess of Liver, Constipation, Ruptures, Diseases of the Kidneys, Bladder and Genito-Urinary Organs, Varicocele, Impotency, Nocturnal Losses, Spermatorrhœa, Uterine Displacement, Uterine and Ovarian Tumors, Cancer, Nervous Diseases, etc.

T. D. HALL, M. D.,

MEDICAL INSTITUTE

1C69 Broadway, near Twelfth St., OAKLAND, CAL.

Hours—10 to 12, 2 to 5, 7 to 9.

Distance no obstacle to treatment. Medicines sent by mail or express to al' parts.

TWENTY-FOURTH

INDUSTRIAL EXHIBITION

— OF THE —

MECHANICS' INSTITUTE!

Opens Aug. 27th. Closes Oct. 5th.

The Departments of Science, Art and Industry will be fully represented by machinery, inventions, processes, painting, statuary, the camera and natural products.

The First Infantry Regiment Band of forty four performers, Chas. S. Casassa, Leader, with the world-renowned Artists and Solo Cornetists, Miss Marie McNeill and A. H. Knoll, will render each afternoon and evening a grand Instrumental Concert of Classical and Popular Music.

ADMISSION:

Double Season Ticket (admitting two persons)	$5 00
Single Season Ticket	3 00
Child's Season Ticket	1 50
Adult's Single Admission	50
Child's Single Admission	25
Season Tickets to Members of the Institute	half rate.

DAVID KERR, President.
A. W. STARBIRD, Recording Secretary.

PIANOS

GAINED 1ST PREMIUM for greatest merit at the New Orleans Cotton Centennial & **World's** Exposition for refined and wonderful power of tone, elegance of design, and superb finish. Only piano endorsed by **United States** commissioners, from each of the States. Cases finest carved, rosewood finish—finest imported double repeating action — three strings throughout of best patent steel wire—keys best ivory. Our new patent **steel** tuning device, instead of wood, is the greatest invention ever made in pianos. It consists of stationary **steel** tuning pins that are set in a mold and molten **steel** is run round the pins keeping them solidly in place. A thimble or shell pin is made to exactly fit the stationary pin revolving thereon; thus the strings wind round the pins. After the strings are properly stretched the piano can never get out of tune, the rest plank being of **steel** is not affected by extremes of climate. This will be appreciated by all musicians in city or country. It will stand 20 years without tuning and is good for 100 No other piano has this improvement.

Great strength and durability is another advantage. In other pianos holes are bored in wooden boards and tuning pins inserted. The pins turn round in this board and cannot stand permanently in tune, and it often cracks, splits, drys out, becoming utterly, totally and entirely worthless as a musical instrument. Our **steel** tuning device is in no way affected by such casualities, and the sounding board is so constructed that our pianos can never become thin or metallic in tone. They are always in tune and the expense of tuning is saved. This patent alone is worth millions and makes our piano the greatest in the **world**. Prices are no higher than other pianos. Buying direct from us, the largest manufacturers, you save $100 or $200—Dealers' profits. Don't mind the ominous growlings of dealers and agents, who see their chances of selling a poor piano at a big profit of $200—slipping away—pity them.

We guarantee our pianos ten years. 100 styles. We have put our prices at lowest bed rock for Cash. A **$600** piano for **$249.50**; a **$900** piano for **$297.50**; a **$1,200** piano for **$375.50**; a **$1,500** piano for **$475.50.** Upright Cabinet Grands, with stool and rubber cover shipped on car at S. F., to any part of the United States, Canada or Mexico. Our terms are cash with order. If not as represented money returned. We occasionally have good second-hand pianos, made over at **$100 to $200,** which we take in part payment for our own. Write or **call** for catalogue, free.

T. M. ANTISELL PIANO CO.,

Office & Warerooms, Odd Fellows' Hall, Cor. Market & 7th Sts.; Factories, Folsom, Shotwell & 18th Sts., San Francisco, **California.** (Agents wanted.)

SPENCERIAN STEEL PENS

Are the Best,

IN THE ESSENTIAL QUALITIES OF

Durability, Evenness of Point, and Workmanship.

Samples for trial of **12** different styles by mail, on receipt of **10 cents** in stamps. Ask for card No. 8.

IVISON, BLAKEMAN & CO., 753 Broadway, New York.

RULES AND ADVICE

TO FORM CIRCLES,

Where, Through Developed Media, They May Commune with Spirit Friends;

Together with a Declaration of Principles and Belief, and Hymns and Songs for Circles and Social Singing. Compiled by JAMES H. YOUNG. Fourth thousand; revised and enlarged. Published by the Onset Publishing Co., Onset, Mass. Price, 20 cents; postage free. The book is now ready, and can be had at this office.

THE YOUTH'S LYCEUM.

G. H. WALSER, Editor.

An illustrated week'y paper for the children and youth. (Designed for Lyceums). Single copy, one year, 50 cents. Sample copies free. For terms to Clubs address E. H. Adams, Publisher, Liberal, Missouri.

MISCELLANEOUS.

THE PSYCHOGRAPH

— OR —

Dial -:- Planchette!

This instrument has now been thoroughly tested by numerous investigators, and has proved more satisfactory than the planchette, both in regard to the certainty and correctness of the communications, and as a means of developing mediumship. Many who were not aware of their mediumistic gift have, after a few sittings, been able to receive astonishing communications from their departed friends.

Capt. D. B. Edwards, Orient, N. Y., writes:

"I had communications (by the Psychograph) from many other friends, even from the old settlers whose grave-stones are moss-grown in the old yard. They have been highly satisfactory, and proved to me that Spiritualism is indeed true, and the communications have givtn my heart the greatest comfort in the severe loss I have had of son, daughter, and their mother."

Dr. Eugene Crowell, whose writings have made his name familiar to those interested in psychical matters, wrote as follows:

DEAR SIR: I am much pleased with the Psychograph you sent me, and will thoroughly test it the first opportunity I may have. It is very simple in principle and construction, and I am sure must be far more sensitive to spirit power than the one now in use. I believe it will generally supersede the latter when its superior merits become known.

A. P. Miller, journalist and poet, in an editorial notice o. the instrument in his paper, the Worthington (Minn.) "Advance," says;

"The Psychograph is an improvement upon the planchette, having a dial and letters, with a few words, so that very little 'power' is apparently required to give the communications. We do not hesitate to recommend it to all who care to test the question whether spirits can return and communicate."

Price, $1., postage free.

Address HUDSON TUTTLE,
Jan. 14 BERLIN HEIGHTS, OHIO.

W. F. O'BANION,

Merchant : Tailor,

— AND DEALER IN —

CLOTHING AND GENTS' FURNISHING GOODS,

712 and 714 Market Street,

SAN FRANCISCO.

WHAT HAVE YOU TO EXCHANGE

— FOR A —

☞ CATARRH REMEDY ☜

THAT NEVER FAILS.

Address, MRS. E. E. YATES,
feb11-tf Sharon, Wis.

A WONDERFUL DISCOVERY

BY A CLAIRVOYANT OPTICIAN.

For $1.60 I will send by mail, a compound for one pint o Eye-wash, and one pair of Melted Pebble Spectacles that will restore perfect vision. The two used in combination will insure perfect results.

State age, and how long y u have worn glasses.

Address. B. F. POOLE,
nov10 1m* Clinton, Iowa.

SUITS FOR GENTLEMEN

Made from fine imported remnants on installments; half cash; balance weekly; some worth double the money.

L. LEMOS,

1326 Market St., opposite Odd Fellows' Building.

aug25-3m

AGENTS WANTED to Canvass for Advertising Patronage. A small amount of work done with tact and intelligence may produce a considerable income. Agents earn several hundred dollars in commissions in a single season and incur no personal responsibility. Enquire at the nearest newspaper office and learn that ours is the best known and best equipped establishment for placing advertisements in newspapers and conveying to advertisers the information which they require in order to make their investments wisely and profitably. Men of good address, or women, if well informed and practical, may obtain authority to solicit advertising patronage for us. Apply by letter to GEO. P. ROWELL & Co., Newspaper Advertising Bureau, 10 Spruce St., New York, and full particulars will be sent by return mail.

JUST PUBLISHED.

"HERTHA,"

(By ELIZABETH HUGHES, F. T. S.,)

THE WOMAN QUESTION FROM A THEOSOPHIC STANDPOINT.

Cloth, 50 Cents; Paper, 25 Cents.

For sale, at wholesale and retail, by

THEOSOPHICAL LIBRARY,

215 Grant Avenue,......................San Francisco,

Publishers, Printers, Booksellers and Stationers.

Agents for "The Theosophist," "Lucifer," and other Theosophical Magazines. Importers of standard works treating on Occultism, Theosophy, Spiritualism, Astrology, Psychology, Mesmerism, Mind-Cure, Physiology, Hygiene and Free Thought.

☞ Agents for the Mysterious Talking Table and Board. Better than the Planchette. Edifying and Amusing. Price, $1 00. sep6-1m*

J. BALL,

(Established 1873)

No. 3 Sixth Street,..............Near Market,

SAN FRANCISCO, CAL.

Watches Cleaned and Warranted,

— $1.00. —

Watch Glasses Fitted, 10 Cents.

FOR SALE—A Carefully Selected Stock of American and Foreign Watches, Clocks and Jewelry, Optical Goods, Etc., at Lowest Prices.

WATCHES, CLOCKS AND JEWELRY REPAIRED.

MINUTE ALARM CLOCK,
(Patent applied for.)

Can be set to alarm in any number of minutes, from one to fifty. Will be useful in the kitchen to direct the attention of the cook at the right moment to anything which a few minutes' oversight might spoil. This clock will be an indispensable adjunct to the public schools as a cheap and reliable class-room clock, and invaluable in hospitals and the rooms of the sick, to arouse drowsy nurses at the proper time to administer medicines. The alarm is set in the same way as an ordinary alarm, only that this alarm works with the minute hand of the clock instead of with the hour hand. Price, $2.50. J. BALL, Jeweler, 3 Sixth street, San Francisco, sole agent. Agents wanted. Sent prepaid to any address on receipt of price, or C. O. D. e233-tf

[Written for the Golden Gate.]

Dies Iræ.

BY STANLEY FITZPATRICK.

I saw one, mighty in his wrath,
  Descending swiftly from on high—
Where e'er he trod a fiery path
  Was trailed along the Eastern sky.

He swerved not to the left nor right—
  The touch he bore was all aflame
As with a sword of gleaming light
  Down-speeding to the earth he came.

The blade he grasped was true and tried,
  The might of God was in his hand,
And, trembling, to my soul I cried,
"O what before this form shall stand?

"The day of wrath has come at last,
  The day of vengeance, woe and shame,
The flaming brand now earthward cast
  Must wrap this world in lurid flame.

"The tales that filled my childish heart
  With shrinking fear and sick'ning dread,
Were only of the truth a part—
  God's wrath will fall on quick and dead."

And while I gazed the flaming sword
  Swept right and left where e'er he trod,
I thought of words I once had heard;
"The wrath of an avenging God."

Then cries and wailings of despair
  Were heard along th' avenger's path;
Groans and curses filled the air
  From those who feared the day of wrath.

Where e'er he trod the conflict raged,
  Where e'er he smote some idol fell;
The young, the old and middle-aged,
  Defending creeds fought long and well.

But all was vain; the strong one passed;
  Men groaned aloud and women wept;
Where e'er they turned destruction vast
  O'er all the pleasant land had swept.

Or, so it seemed to those who fought
  For soulless creeds and idols dumb,
And knew not that God's angel wrought
  That truth and light to all might come.

They saw not that the strong one felled
  No system pure and true and just,
But only such as falsehood held
  Were trampled in the smoking dust.

They could not grasp a clearer faith,
  Nor would they yield, as wise and true,
That Error, old as life and death,
  Must yet give place to lessons new.

And so they rose, opposing still,
  The angel in his onward path:
Although he smote but wrong and ill,
  To Truth there comes no day of wrath.

[Written for the Golden Gate.]

Tying Threads.

BY LAURA A. SUNDERLIN-NOURSE.

I look on the web of life to-night,
  And the threads that are snapped in twain,
And I gaze on the wreck that was once so bright;
And my eyes are dim with their tears from sight
As my thoughts go back with memory's flight
  To the years where the past had been

Woven with threads that were deft and strong
  In the web of the golden years;
When a fair young bride I could do no wrong
In his eyes as I wove each garland along,
In the threads now holding so firm and strong
  That now in the vista appears

Of the past, as I trace through the years that have fled
  Those threads they are woven still
In the woof of life with so firm a thread
That they will not break in the loom ahead,
And I'm trying to tie the places instead,
  Since then that our life doth fill:

And, e'er I'm aware, the golden view
  So cherished, I can not forget;
The days when our life-threads woven true,
Through the lengthened years seem to lend their hue,
Till again the WRECK is lost from view,
  And together we 're weaving yet

Our web of life with a golden thread,
  So strong that it will not break;
And the broken spots and places instead
I have tied, are gone, as I look ahead
In the light that those golden years have shed,
  Where no hand can their happiness take.

Aye; my dream may vanish again from view,
  As life with its SHADOW appears;
But O, it is well, if it is not true,
Like a desert oasis it comes to you
In the radiant picture of fleeting hue,
  A joy to thy passing years.

'Tis those threads that were woven LONG AGO
  That our web of life doth fill;
That will not break, that are clinging so,
And wringing my soul in its depths of woe,
'Till the threads he is breaking to let him go,
  I am trying to tie them still.

MOLINE, ILL.

[Written for the Golden Gate.]

Memory's Bier.

BY DANFORTH BOTHWELL.

Lengthening shadows about me lie
And dead leaves fall with a wailing cry;
Wild winds blow across the moor
And phantoms sit within my door.

Dead hopes rise at every turn
And into mem'ry their pages burn;
"Ashes to ashes," the dead past sighs,
And fragrant blooms no more arise.

Over the bier of hopes long dead
Withered leaves and sighs are spread;
Gone are the roses and gone is the June,
Silent the air, silent the room.

Over my soul a gloom is spread,
Over my heart the leaves lie dead;
Out of the ashes my thoughts arise
Lifeless and sunless as sullen skies.

Over the bier sad memories cling
In wreathes as joyless as Winter's wing;
November skies and chilling blast
Over my soul are tightly clasp'd.

No longer burn the embers low,
No longer phantoms come and go.
Sunless and rayless the darkening night
Enveils my form from mortal sight.

Truth.

Great truths are dearly bought. The common truth,
  Such as men give and take from day to day,
Comes in the common walk of easy life,
  Blown by the careless wind across our way.

Great truths are greatly won, not found by chance,
  Nor wafted on the breath of Summer dream,
But grasped in the great struggle of the soul,
  Hard buffeted with adverse wind and stream.

Wrung from the spirit in hard hours
  Of weakness, solitude, perchance of pain.
Truth springs like harvest from the well-plowed field,
  And the soul feels it has not wept in vain.

Summerland, Pro and Con.

EDITOR OF GOLDEN GATE:

For some inexplicable reason, Warren Chase, (whose success as a business man has not been such as to qualify him for the position of business advisor), is very zealous in advising others how they cannot succeed, probably having had great experience in that direction. The counsel of successful business men is valuable, but, from those who have failed in every attempt, their example is more instructive than their advice. The editor of the paper Chase formerly edited, the *Independent*, has made some selection from his writings in favor of Santa Barbara and the adjacent country, which I desire you to print, in order that your readers may compare the views of one on the ground, with the same person's expressions years later, while, in the meantime, all the conditions except soil and climate, have greatly improved. As Colonel Ingersoll frequently says, "There's some mistake, somewhere," and as the former statements were truthful, it is only charitable to suppose that disappointments and the infirmities of age have impaired Mr. Chase's faculties—at least the faculty for telling the truth seems somewhat deficient.

I would not advise any man to come to Summerland without means to support himself for a short time with the expectation of living without exertion. In the building of a new town, there is always a demand for laborers and mechanics, and the opportunities for starting new business are better than where competition is keener. Adjacent to Summerland is a thickly settled farming community, and there is a demand for white labor to supplant the Chinese. I am now dividing my rancho into five and ten acre tracts, which will be offered for sale or lease on reasonable terms to residents, or intending purchasers at Summerland.

The following description of a small farm is from the *Los Angeles Times*, and conveys an idea as to the quality of the soil, and the possibilities of success in the raising of fruits and other farm products in Southern California. The writer says:

"It is four years next February since Isaac Boyer made a purchase of his present farm of eighty acres. The land had barley growing on it at the time. There wasn't a leaf, or tree or shrub of any kind on the whole place. Now note the change. You drive along the county road on the west side of his place, and find it sheltered by a thickly-planted row of sweet gum trees that are fifty or sixty feet high; trees of this kind on the place, planted by Mr. Boyer three years ago, ten inches in diameter, a few feet from the ground. Back of that line of trees, Mr. Boyer has ten acres of fruit—apples, pears, prunes, peaches, nectarines, apricots, English walnuts, figs, persimmons, oranges, lemons and quinces. Every tree in that list is in splendid condition, having a dark-green thrifty appearance. Every tree is either loaded down with exceptionally fine specimen fruit, or has been during this season; the second year for some and the third for others, of bearing. The fruit in this orchard is of the very best varieties, large, of fine fiber and flavor—the apples and peaches especially so. Let me add a list of other things raised here to perfection—three kinds of grapes, melons, peanuts, raspberries, blackberries, pumpkins, squash, three crops of sweet corn, one crop of potatoes, and two crops of white beans from the same soil—all the vegetables, and a perfect wilderness of all the flowers, climbing vines and shrubbery known to Southern California; and in the midst of which is situated a nice, cozy residence. This is the latter part of August, and nothing in this orchard or garden or field has had a drop of water since last April, and to-day the moisture is less than eight inches below the surface, and the trees and vines and berry bushes are all putting out new and vigorous growths. Mr. Boyer has had very little marketing to do—buyers from Santa Monica and Los Angeles taking his fruit and vegetables and the like from the farm. His fine on-coming winter apples are all engaged already. He has had the top of the market prices right here at home.

Now, if any locality in the East, or anywhere else, can do better, or match that record, which is under, rather than overstated, we should like to read it. If any section can produce finer looking trees, or trees with greater crops of fruit, we shall be glad to know about it."

The climate of Summerland is more equable and pleasant than at Los Angeles and vicinity, and I am informed by my agent, Mr. Morton, (who owns a twenty acre farm in the school district in which the farm described is located) that the soil at Summerland is equally as rich, and capable of producing all of the fruits and vegetables named. Mr. Morton has bought lots, and intends to make his future home in Summerland, instead of The Palms, not only for the spiritual advantages of association, but for the reason that he considers the climate superior. All of the present residents are pleased and could not be induced to leave, which would not be the case if the malicious attacks upon the place had any basis of truth.

In August, a gentleman who is a prominent Spiritualist in New York City, visited Summerland in the interest of parties who had been deterred from purchasing lots, owing to the malicious and untruthful attacks of a paper in which I do not advertise. The gentleman expressed a favorable opinion of Summerland, after a thorough investigation, and will so report to his friends on his return to New York.

The desirability of people in harmony in their purposes to advance the cause of Spiritualism, working in association in a location unsurpassed for all the climatic and social conditions requisite for spiritual unfoldment, is obvious to all thinkers.

It is the desire of all workers in this movement, seen and unseen, to found an educational center, from which will emanate a spiritual power which will be the means of accomplishing great good in the spiritualization of humanity. Those persons who are unable to unite in this grand work, can, at least, extend their sympathy and good wishes, and not be prejudiced by the malicious and untruthful statements of those who know not whereof they speak. With an abiding faith that "Ever the right comes uppermost, and ever is justice done,"

Fraternally yours,
H. L. WILLIAMS.

Brother-men, one act of charity will teach us more of the love of God than a thousand sermons: one act of unselfishness, of real self-denial, the putting forth of one loving feeling to the outcast and "those who are out of the way," will tell us more of the meaning of the Epiphany than whole volumes of the wisest writers on theology.—*F. W. Robertson.*

PROFESSIONAL CARDS.

John Slater,

317 Mason Street, ... San Francisco.

RECEPTIONS:

Monday and Thursday Evenings at 8 o'clock, and Wednesday Afternoon at 3 o'clock.

Sittings Daily—10 A. M. to 4 P. M. aug31 tf

Mrs. J. J. Whitney,

CLAIRVOYANT, TRANCE AND TEST MEDIUM!

AND LIFE READER!

1206 MARKET ST., ... ROOM 7.

MARQUETTE HOTEL.

Mrs. Albert Morton,

Spirit :-: Medium!

— FOR —

DIAGNOSIS OF DISEASE.

Psychometric : and : Prophetic : Readings.

General Advice and Spirit Communications. Instruction in Spiritual Science. Fee, $2.

210 Stockton Street, San Francisco.

SPIRITUAL HEALER,

Mrs. C. R. Taylor,

No. 108 HYDE ST.

10 A. M. to 4 P. M. june22-1m*

ADVERTISEMENTS.

CHOICE FRUIT LANDS FOR SALE!

The Trustees of the Sleeper Trust hereby offer for sale a tract of Choice Fruit Land, located at Mountain View, in Santa Clara county, containing about 137 acres. These Lands will be sold in one body, or they can be divided into two fine farms. No better lands, or better location for fruit culture, can be found in this State. The property is located in the far-famed Santa Clara valley, only about one hour's time, by rail, from San Francisco, and six miles from the Leland Stanford Jr. University. This property is offered at the low price of $200 per acre.

For particulars, apply at the office of the GOLDEN GATE.

AMOS ADAMS,
President of Board of Trust.

J. J. OWEN, Secretary. jun29

Books for Sale at this Office.(*)

	PRICE
The New Education: Moral, Industrial, Hygienic, Intellectual. By J. RODES BUCHANAN, M. D.,	$ 1 50
Leaflets of Truth; or, Light from the Shadow Land. By M. KARL,	75
Our Sunday Talks; or, Gleanings in Various Fields of Thought. By J. J. OWEN,	1 00
The Mediumistic Experiences of John Brown, the Medium of the Rockies, with an Introduction by Prof. J. S. Loveland,	1 00
Spiritism; the Origin of all Religions. By J. P. DAMERON,	50
The Watseka Wonder. By E. W. STEVENS,	15
Beyond. (Interesting Experiences in Spirit Life,)	5
Experiences of the Spirits Eon and Eona in Earth Life and Spirit Spheres,	50
The Independent Voice in Grand Rapids, Mich. By H. W. Boozer	5
Review of the Seybert Commissioners' Report. By Hon. A. B. Richmond,	1 25
Lifting the Veil: Or, Interior Experiences and Manifestations. By SUSAN J. and ANDREW A. FRICK. (Including postage.)	[illegible]
Temperance and Prohibition: By DR. STOCKHAM,	1 00
Within the Vail. By W. J. COLVILLE	15
Rules and Advice for those Desiring to Form Circles. By James H. Young	20
Psychic Studies. By Hudson Tuttle,	1 25

*When ordered by mail, eight per cent added for postage

IF YOU CAN'T RELISH RESTAURANT FOOD you should try

MRS. BOOTHBY'S COOKING.

Genuine old-fashioned meals at all hours. The most palatable dinners in town. Home-made bread, cakes, pies and confectionery fresh three times per day. Ice-cream and candies. 209 and 211 Jones Street, between Turk and Eddy. jn29

ADVERTISEMENTS.

1400 TAPE—WORMS

REMOVED BY

PROF. SHIPLEY,

930 MARKET ST.,

SAN FRANCISCO, - - CAL.

Hundreds of people who are doctoring for Dyspepsia, Biliousness, Indigestion, Nervousness and Liver Complaints, and General Debility, are afflicted with TAPE WORMS, or STOMACH WORMS.

Send for Circular giving Symptoms. Medicines sent by Express C. O. D.

Special attention given to children suffering from Worms and Fits. sep14

Grangers' Bank,

OF CALIFORNIA,

SAN FRANCISCO, : CALIFORNIA.

Authorized Capital, $1,000,000.

In 10,000 Shares of $100 each.

CAPILAL PAID UP IN GOLD COIN,

$624,160.

RESERVE FUND IN PAID UP STOCK,

$27,500.

OFFICERS.

A. D. LOGAN - - - - President
I. C. STEELE - - - - Vice-President
A. MONTPELLIER - Cashier and Manager
FRANK McMULLEN - - - Secretary

DIRECTORS.

A. D. LOGAN, President - - Colusa County
J. H. GARDINER - - - - - Rio Vista
T. E. TYNAN - - - - - Stanislaus County
URIAH WOOD - - - - Santa Clara County
DANIEL MEYER - - - - - San Francisco
H. M. LARUE - - - - - Yolo County
I. C. STEELE - - - - - San Mateo County
THOS. McCONNELL - - Sacramento County
C. J. CRESSEY - - - - - Merced County
SENECA EWER - - - - - Napa County
H. J. LEWELLING - - - - Napa County

CURRENT ACCOUNTS are opened and conducted in the usual way, bank books balanced up, and statements of accounts rendered every month.

LOANS ON WHEAT and Country Produce a specialty.

COLLECTIONS throughout the country are made promptly, and proceeds remitted as directed.

CERTIFICATES OF DEPOSIT issued, payable on demand.

BILLS OF EXCHANGE on the Atlantic States bought and sold.

ALBERT MONTPELLIER,
jul23-tf Cashier and Manager.

DR. R. P. FELLOWS



INDEPENDENT PHYSICIAN

Stands aloof from the old and new schools of practice, by adopting an original system of treatment which is so successful (for the diseases treated), that it has brought him business not only from all parts of this country but from foreign shores. The Doctor treats all those peculiar diseases of young and middle aged men, such as Spermatorrhœa, Impotency, Varicocele, Wasting away of the Private Parts, etc., resulting from indiscretion and ignorance of youth.

Those who are ailing should send 10 cents for his book—"Private Councellor," setting forth an External Application—a Positive Cure. The Book is worth many times its cost and should be read by the Young for instruction, and the Afflicted for relief. ☞ As Dr. Fellows is an outspoken Spiritualist, the Freethinkers of the land should give him their patronage.☜ All communications strictly confidential. Plain envelopes used. The Book sent sealed. Address Dr. R. P. Fellows, Vineland, New Jersey. [Say where you saw this advertisement.]

[From the GOLDEN GATE.]

"DR. FELLOWS, of Vineland, N. J., avails himself of the columns of the GOLDEN GATE to offer his valuable services to all those in need of a kind, sympathetic and skillful physician. Similar advertisements from unreliable practitioners have been frequently assailed and exposed by the press, but Dr. Fellows stands foremost in his profession, and the encomiums showered upon him publicly as well as in private are flattering evidences of the high appreciation and confidence his long and conscientious devotion to his specialties in his profession have so justly merited for him, and IT IS SAFE TO TRUST HIM."

SHEW'S

Photograph Gallery,

No. 523 Kearny Street.

SAN FRANCISCO, : : : : CAL.

What is the use of paying five and six dollars per dozen for Cabinet Photographs, on Montgomery and Market streets, when the very best work can be obtained at this Gallery for half the price.

Children's Cabinet Pictures taken by the instantaneous process for three dollars per dozen; and, no matter how restless, a good likeness guaranteed.

ADVERTISEMENTS.

THE ONLY TRUE

"ELIXIR :-: OF :-: LIFE"

— IS —

ELECTRICITY



Physicians may continue to experiment till the end of time with drugs and nauseous animal and mineral compounds, seeking to find the "Elixir of Life," but the cold fact remains that more people die under the prevailing methods of treatment than recover, and it is an open question with many persons, whether the world at large would not be better off if there were not an ounce of drugs to be found in it. The only force or substance ever discovered that bears a close resemblance to *life*, or the living principle in man, is ELECTRICITY, and experiments have demonstrated beyond a reasonable doubt that this wonderful agent is the only thing that will supply new life to a debilitated, "broken-down" man or woman. Unlike medicine, it goes directly to the seat of disease in all cases, and, when a suitable instrument for its application is employed, never does the slightest injury, even in the most delicate constitution. It is, in fact, the only reliable "Elixir of Life" known to science to-day, and thousands of men and women who previous to its use were weak, nervous and nearly "drugged to death," have now the most convincing proof of its value as a restorative and life-renewer.

☞ For a 2-cent stamp we will send by mail (sealed) our free Illustrated Pamphlet No. 2, describing "Dr. Pierce's Galvanic Chain Belt," the most perfect electrical body battery ever invented.

Address,
MAGNETIC ELECTRIC TRUSS CO.,
704 Sacramento St., San Francisco, Cal.

Also to be obtained of J. H. WIDBER, corner of Third and Market streets, San Francisco.

CAUTION—Beware of peddlers, selling inferior goods.

RUPTURE



HERNIA OR RUPTURE.

The dangerous and distressing complaint known as Hernia or Rupture, may be instantly relieved, and, in nearly every case, SPEEDILY and PERMANENTLY CURED, by using Dr. Pierce's Patent MAGNETIC ELASTIC TRUSS. This is the original and only genuine Electric Truss and the only one ever manufactured that will Properly Retain and Radically Cure Rupture. During the past fourteen years it has cured thousands of cases in the United States and foreign countries. It is entirely different in its action from any truss ever before invented; is easy and comfortable to wear, and may be worn Night and Day. No Iron Hoops or Steel Springs. Perfect-fitting Trusses can be sent anywhere by mail.

For particulars of Dr. Pierce's TRUSS, call at office, or send stamp for our Illustrated Pamphlet, No. 1, with Supplement of "Solid Facts."

GALENA APPLIER.



A NEW HOME TREATMENT FOR THE CURE OF

PILES

—AND OTHER—

DISEASES OF THE RECTUM.

Unlike all other remedies for Piles and complaints of a similar nature, the "Galena Applier" is the ONLY instrument made by means of which the patient can obtain CONTINUOUS INTERNAL PRESSURE AND SUPPORT, together with CONSTANT MEDICINAL APPLICATION, INTERNALLY, and DIRECTLY TO THE AFFECTED PARTS OF THE BODY.

This new system of rectal treatment is accomplishing a great many cures. Patients who have wasted large sums of money, and spent years in trying to effect a cure by the old methods, should give this instrument a trial.

Price of APPLIER, $2.00.

☞ For further particulars send stamp for PAMPHLET No. 3.

Full Direction with Every Box.

DR. PIERCE'S

PILE REMEDY

Its action upon the diseased parts is healing and soothing, allaying inflamation and affording relief in EVERY CASE. "Dr. Pierce's Pile Remedy" is prepared as an Ointment, of proper consistency for use in the

"GALENA APPLIER,"

Or without it, if for External application.

☞ Directions for use sent with every box.☜

PRICE, ONE DOLLAR.

N. B. The Ointment can be sent anywhere within the UNITED STATES, by mail. The "APPLIER" can be mailed to any part of the World.

Electric Foot-Batteries.



The best remedy for Chillblains, Rheumatism of the Feet, or Cold Feet is ELECTRICITY. "Dr. Pierce's Electric Insoles" are guaranteed the best made. Sent by mail on receipt of price (one dollar per pair) and size of shoe worn. Address,

MAGNETIC ELASTIC TRUSS CO.,
704 SACRAMENTO STREET,
SAN FRANCISCO, CAL.

The above goods are also for Sale by

J. H. WIDBER, Druggist,
Cor. Third and Market Sts., S. F.